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LIFE OF
HENRY FOSTER, M.D.

FOUNDER

CLIFTON SPRINGS
SANITARIUM

BY

REV. E. M. ADAMS, D.D.

WPA 1-4-36



Clifton Springs Sanitarium and Clinic.

*Henry -
Foster - 11-5 - 11-6 -
Chapter 8 p. 10*



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Henry Foster

LIFE OF HENRY FOSTER, M.D.

FOUNDER

CLIFTON SPRINGS
SANITARIUM

By

SAMUEL HAWLEY ADAMS
CHAPLAIN, 1898-1915

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FOREWORD

PURSUANT to a continuing and growing desire on the part of the Board of Trustees of the Clifton Springs Sanitarium, and a host of its friends, that the biography of Dr. Foster, the founder of the Sanitarium, be written and published, the Executive Committee of the Board, upon the request of Superintendent Malcolm S. Woodbury, in February 1919, asked Rev. Samuel H. Adams, D.D., to do the literary part of such work, they to assume the responsibility of its publication in book form. This book is now completed.

The selection of Dr. Adams for this work was most wise because of his long and continuous acquaintance with Dr. Foster; he having known him from 1880 to the time of his death in 1901, and because of his intimate acquaintance with the Sanitarium as chaplain, having served in this capacity from 1898 to 1915.

But for the decease of Dr. Woodbury, which occurred on January 6th, 1921, this "foreword" would have been penned by him. It was his hope and expectation that this book be commonly read by the patrons of the Sanitarium in order that Dr. Foster might be known to all such; for to know him is to understand the why and the wherefore of the Clifton Springs Sanitarium. May this hope and expectation be fully realized.

HUBERT SCHOONMAKER, M.D.,
Acting Superintendent.

Clifton Springs, N. Y.
Jan. 15, 1921.



CHAPTER I

EARLY LIFE

IN the city of Paris, adjoining the Hotel des Invalides, is a small boulevard, at one end of which is a chapel and the tomb of Napoleon Bonaparte; at the other end is a statue of Louis Pasteur, a French Scientist, a pioneer in bacteriological investigation, whose discoveries have done so much to alleviate physical sufferings. That statue represents him seated, while about and beneath him are grouped many forms of life,—men, women, and children, cattle, dogs, chickens and rabbits, the expression on their faces being that of quietness and peace. At one end of the boulevard is war, with its battle flags; at the other end is peace, with its errand of blessing.

Both Napoleon and Pasteur were fighters, the one for self-aggrandizement, the other to conquer disease. Which was the greater? A few years ago the question was submitted to a popular vote in France, who among her illustrious citizens was most entitled to enduring fame. The vote was significant, for while many were accorded recognition Louis Pasteur received a large majority. It was a wonderful tribute to a life devoted to physical

welfare. Our Savior said, "He who would be chiefest among you, let him be servant of all." The names that posterity delights to honor are those who have lived not for themselves but for others; who, devoting themselves to some cause or truth in a masterful way without stint or interruption, have left behind them some enduring monument of their labors.

Such a man was Henry Foster, the founder of the Sanitarium at Clifton Springs, N. Y. For 50 years he toiled with unstinted zeal, in behalf of the thousands of invalids who came to his place of healing. He commanded their love and devotion, and he saw the Institution grow from very humble beginnings to its present proportions. In 1881, he conveyed by Deed of Trust this property which was exclusively his own, to a Board of Trustees who should continue the work as he had planned it. The semi-centennial in the history of the institution was fittingly observed Sept. 13th, 1900. A committee waited upon him then to gain his consent to the writing of his biography, but they met his flat refusal as he said, "Give God the glory, but do not parade the humble instrumentality." Following his death, which occurred a few months later, a similar request was presented to his widow, who felt that she could not consistently grant what he had refused.

The custom of an annual commemorative service, to be known as "Founder's Day" was established in the Sanitarium in 1902, and has been maintained

each following year. As both the birth and burial of Dr. Foster occurred Jan. 18th, it was decided that this service should be held on the Sabbath evening nearest that date.

Each year the chapel has been crowded with an attentive audience to listen to an address by some chosen speaker. It fell to my lot to speak in 1902 and again in 1919. With the latter invitation was a request from Dr. Woodbury, the Superintendent of the Sanitarium, that inasmuch as I had known Dr. Foster so long and intimately I should give a pen picture of the real man, his personal traits, some historical sketches of his life, and of the leading motives actuating his career.

The address was delivered and published, and soon afterward, the Trustees of the Sanitarium asked me to write a full biography for them to publish in book form. They felt that the time had fully arrived for this to be done, for soon those who knew him would be no longer living. It was already 18 years since his death, 98 years since his birth, and 69 years since the founding of the Sanitarium. As in the "Deed of Trust," he had required the trustees to administer in full harmony with his plans and wishes, and all employment was a sacred trust, it seemed necessary that the coming generations of trustees, physicians, chaplains, nurses, employees and guests should be made familiar with Dr. Foster's life and aims. It was felt too, that such a presentation would be prized by all who knew him, while the strength and nobility of his

character would inspire the general reader with loftier ideals and holier purposes. I accepted the opportunity, believing that if Dr. Foster were living, he would under present conditions fully concur, but I have imposed upon myself the task, not an easy one, of avoiding eulogy, and of simply giving a portraiture.

Dr. Foster was blessed with a choice New England ancestry, reaching back along all ancestral lines in the states of Vermont, New Hampshire, Massachusetts and Connecticut, to about the middle of the 17th century. His father, Henry Foster, was a manufacturer of linseed oil at Norwich, Vt. The grandfather bore the college degree of A. B., and was a soldier in the French and Indian war. The earliest Foster in the United States was the Hon. Samuel Foster, born in England, 1619. He was married in Dedham, Mass., in 1647, and moved to Chelmsford, Mass., where his children, grand-children and great grand-children were born. He was one of the leading men of the town, a deacon of the church during his lifetime, and a representative in the Great and General Court of 1679. Henry's mother, Polly Hubbard, was the daughter of Abner Hubbard, who, like his brother, was one of the pioneer settlers of Windham Co., Vt. Her kin were people of character and prominence. Her father and his five brothers were soldiers in the Revolutionary War, her father serving seven years, and for the last three years as Sergeant-Major. Her grandfather, George Hubbard, was a

lieutenant in the British army, with commission dated May 29th, 1756. Her great grandfather, George Hubbard, was a lieutenant in the old Colonial war, with commission dated Oct. 25th, 1728.

Henry Foster's mother was linked by kinship to Noah Porter, President of Yale College. Her brother Abner Hubbard of Rochester, N. Y., re-received the military commission of Brigadier General, and was the Commander of the New York State Guards. She was born in 1785 and her husband in 1779, so that when Henry was born at Norwich, Vt., Jan. 18th, 1821, his father was forty-one years of age, and his mother thirty-five. There were seven children in the parental home, the youngest of whom was accidentally killed when a lad of fourteen years. The other six children, of whom Henry was the youngest, lived to advanced age. They were of sturdy stock. The father died at 80, the mother at 85, the four sons, Charles, Hubbard, William and Henry died respectively at 83, 90, 63 and 80, and the two daughters, Mrs. Mary Horner and Mrs. Martha Dodge at 89 and 88.

Norwich, Vt., where Henry was born, was in Windham Co., Vt., a village lying on the west shore of the Connecticut River, dividing Vermont from New Hampshire. The scenery was beautiful, and from 1819 to 1867 it was the seat of an important military school.

Henry and his brothers and sisters had a normal physical and mental development, and they were

brought up after the old fashioned New England method, with plenty of parental oversight and control. They were accustomed to toil and close economy. The father, though a man of parts and industry, was never thrifty, and an unfortunate partnership in the oil business robbed him of all his savings.

As an illustration of the home government Dr. Foster told this to a group of his Sanitarium guests. His father had forbidden his going with certain bad boys, but one day after school the temptation was strong, and he went with them to the woods. When Henry reached home, his father said, "Didn't I tell you not to go with those boys?" "But," said Henry, "I didn't think there would be any harm in going with them just once." "Perhaps," said the father, "there would be no harm if I spanked you for this *just once*." The Doctor said he could feel the sting even then of the spanking he got, and he laughed as he told it. He said his father was very strict in the government of the children. Henry learned obedience in his boyhood, and perhaps that is why obedience became such a big word in his after life, whether as applied to the obedience he required in the management of the Sanitarium, or to his well known obedience to what he considered the will of God.

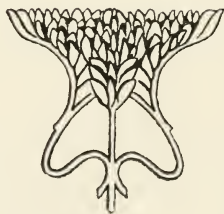
The aged mother used to tell the Sanitarium guests that when Henry played as a boy, he played with all his might. We shall find him in later life, hunting and fishing on the St. John's River in

Florida, a sure shot with his rifle and an expert angler. He must have had some training for that in his boyhood, and we can well imagine he had many a good hour with gun and rod on the beautiful Connecticut River. He was a typical full sized frolicsome boy. One day when the parents were away from home, he and his brother William planned some fun. They took a huge grindstone, rolled it up a steep hill, designing it to go down at a furious rate through the lane and into the road. It started at good speed, but turned in its course, crashed through a fence, and landed in a mill pond. Then came the weary hours of tug and toil to get it out, and back into place.

All the Foster family were Methodists, save Dr. Hubbard, who became a member of the Protestant Episcopal Church. When Henry joined the church at 10 years of age, his sister reproved him for being so officious in the revival meeting, but he said, "Martha, do you think I have so much religion that I do not need more? The best way to get it is by helping others." Surely that was a prophecy of his after life.

In 1835, the family moved on to a farm near Rochester, N. Y. Charles, the eldest brother, was already married, and living at Rochester near his uncle, Brigadier General Abner Hubbard. The straitened circumstances of the parents required assistance from their children. Henry never entered college, but the marriage of his sister, Mary, to Dr. Horner, who was a practicing physician at Milan,

Ohio, gave him an opportunity to live in their home and attend the Milan Normal School. In the school, he bore off the first prize for scholarship. While there, he studied medicine under his brother, Dr. Hubbard Foster, and his brother-in-law, Dr. Horner, who were partners in medical practice. They had formed an intimate acquaintance in Rochester, and entered and graduated together at a Medical College in Cincinnati. Later, Henry assisted Dr. Hubbard Foster in a Water Cure at Lowell, Mass., and soon afterward entered the Medical College at Cleveland, Ohio, an allopathic institution, and a department of the Western Reserve University, and was graduated therefrom in February, 1848, receiving the title of Doctor of Medicine.





CHAPTER II

NEW GRAEFENBERG PENTECOST AND LIFE PLANS

AFTER Dr. Foster's graduation, he had charge of the medical department of the New Graefenberg Water Cure, located five miles south of Utica, N. Y., R. Holland, M. D., being owner and proprietor. Dr. Foster's work involved not only the medical care of the patients, but also considerable nursing, and often the giving of baths, for all of which he was to receive fifty cents per week for each patient. His hours were long, and his sleep very much broken but he had an enthusiastic temperament which laughed at toil and long hours. His devotion to the interests of the patients, combined with his acknowledged medical skill and hearty social manner, greatly endeared him to all. He studied Water Cure treatment as never before, noting with careful precision, its results. He became editor of a Medical Journal called "The New Graefenberg Reporter"—and a copy of the title page will be found on the following page.

Soon, in place of only one contributor, he had seven, and he had the advertisements of numerous other Water Cures, New Lebanon Springs, Coopers-

THE NEW GRAEFENBERG WATER-CURE REPORTER.

DEVOTED TO THE
HYDROPATHIC TREATMENT OF DISEASE, THE REPORT
OF CASES, AND THE DISSEMINATION OF THE
PRINCIPLES OF PHYSIOLOGY AND
MEDICAL REFORM.

HENRY FOSTER, M. D., EDITOR.

E. A. KITTREDGE, M. D., CORRESPONDING EDITOR.

REGULAR CONTRIBUTORS.

N. BEDORTHA, M. D.,.....NEW LEBANON WATER-CURE.
S. O. GLEASON, M. D.,.....GLENHAVEN WATER-CURE.
C. H. MEEKER, M. D.,.....SOUTH ORANGE WATER-CURE.
O. V. THAYER, M. D.,.....COOPERSTOWN WATER-CURE.
P. H. HAYES, M. D.,.....CUBA WATER-CURE.

Vol I.

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town, Boston, Glen Haven situated at the head of Skaneateles Lake; Cuba, in Allegheny County, Bethesda Water Cure in Tioga Co., and others. He came rapidly into the limelight, and ere long received three calls to become the head of a Water Cure establishment; one from Western New York, one from Connecticut, and one from Cincinnati each of which he declined, for reasons which will appear later.

We now come to the crisis in his career, and before unfolding it, we will glance briefly at the man and the times. Henry Foster was a born physician. He had received as good medical training as the times then afforded. The Medical College from which he graduated bore high rank, and, before entering it, he had studied medicine under his brother, Dr. Hubbard Foster, and his brother-in-law, Dr. Horner. He had been employed a long time in a drug store where he learned the principles and practice of pharmacy. He had had some experience in Medical practice at Lowell, Mass. He was now 27 years of age. He was mentally gifted, being a close reasoner, a keen, quick observer, and having a large supply of good common sense. He never ran off into fads or vagaries, but he did have an institutional and almost clairvoyant power to interpret the patients' condition.

Without ever boasting—for he was no braggart, and never assumed a mysterious air of wisdom—he gained and held the absolute confidence of all his patients. His industry was untiring. He had a

very kind and sympathetic nature, and he was deeply religious. His physical presence was commanding. He was tall, well proportioned and muscular, with a kind, strong face, a positive mouth, and greyish blue eyes, which were full of expression. Such was the man.

The times in the medical world were full of unrest and change. Samuel Hahnemann, the founder of the system of Homeopathy, died in Paris in 1843. His published writings, covering a period of fifty years, had attracted wide attention, and won quite an army of followers. Hydrotherapy came into extensive use in the treatment of disease in the early half of the 19th century, largely through the influence of Vincent Priessnitz, who established a noted Water Cure at Graefenberg, Silesia, in 1839, and from which the Institution at New Graefenberg was modeled. Both these systems of medical practice were fairly launched in the United States when Henry Foster was a medical student at Cleveland. Water Cures were springing up everywhere from 1840 to 1860.

The Allopathic school of medicine held to the humoral theory of disease. Hippocrates had taught that the human body contained humors, namely, blood, phlegm, yellow bile and black bile. The germ theory of disease came later, but at this time approved practice consisted of bleeding, purging, blistering, setons, sweatings, and the like, along with the copious use of most powerful drugs. One is reminded of College days when translating from

the French *Gil Blas*' story of Dr. Sangrado, who administered to all his patients purgatives and bleeding, no matter what the ailment might be. Medical practice was largely empirical, and diagnosis was largely guess work. Fortunately, the practice of medicine has made phenomenal strides in the past seventy years, and the allopathy then is not the allopathy of today.

There came a loud call for a more natural and progressive medical practice—for a physiological therapy and, in addition to drugs, for the generous use of external means to stimulate normal vital functions. The reaction began in Europe, and reached here, and Dr. Foster was in that reaction. His brother Dr. Hubbard Foster, had a like experience. Although he and his brother-in-law were graduated from an allopathic medical college in Cincinnati, Dr. Hubbard became an avowed and pronounced homeopathist, while Dr. Horner remained allopathic through life. Dr. Foster was more independent, sailing under no flag, and calling himself by no name. He was in the best sense of the word Eclectic. He made a close study of both hydrotherapy and homeopathy and noted their results. In Water Cure or Sanitarium practice, and that was about all the practice he had—he dealt more with feeble folk and chronic cases, for whom the old allopathy with its heroic measures and doses was ill-suited, so that naturally he drifted away from that practice. His intimate association with his brother, Dr. Hubbard, may have had its con-

tributing influence, especially at this time of reaction. It was at the change from the "Four Humors" to the modern theories of disease that Dr. Foster appeared in the medical arena.

A wide and attractive field opened up to him when he received those three very flattering invitations to become the head of a Water Cure establishment. Why did he decline them, and instead thereof, uninvited, unassisted, alone, unwelcomed, with no capital but his savings aggregating \$1000, come to Clifton Springs to create from the very foundation, and to develop an institution unlike any other in the land or in the world? Here we come to the heart of his inner life, for in deciding to do this, he went out as the patriarch Abraham did in answer to the call of God. Although an active member of the Methodist Episcopal Church since he was ten years of age, a great spiritual change now came over him; a real baptism of the Holy Spirit and of power, a vision like Paul's when he was caught up into Paradise, and heard unspeakable words, a call and a commission like that of the prophet Jeremiah, or of Isaiah in the temple—an imperative call when his whole soul was filled and thrilled with a ready response, "Here am I Lord"; when every thought, ambition, power and plan were harnessed to the Divine. In one of the Doctor's talks in later years before his guests, referring to this experience, he said, "One night, about 2 o'clock in the morning, the heavens opened, and the glory of God descended upon me, filling the room, and filling my whole

being. When I came to myself, I was a changed man, with other principles, ambitions, and aspirations in my heart. My soul asked, "Lord, what wilt Thou have me to do?" In his address at the dedication of the new Chapel in 1896, Dr. Foster speaking of the beginnings of the Sanitarium and of this pentecostal baptism said: "I had started out with the determination to succeed in business and make a position for myself. I thought I had some plans which would accomplish this purpose. I wish to say right here, that I was taken out of all these things, and, in a way marvelous to me, for I believe thoroughly that God has a plan for his children, a work for them to do, and he will, if they are honest, put them into that particular work, whatever it may be, and it will be a work that will do good—do them good and do the world good. I believe thoroughly that He planned this institution long before I lived; and as His "eye runs to and fro over all the earth to make Himself strong towards him who is of a right heart and mind, so He finally chose me, and some others with me, to develop what you now see. We have been working together on this line. I did not believe in it at first, but God took a way to make me believe, just as He knows how to do, so I was brought under conviction of sin on this very line of selfish ambition and self-seeking."

"I had conceived the idea of a whole committal to God of body, and soul, and spirit. I was brought under conviction on that very point, and began to study the bible, and the more I looked into it, and

listened to that voice, the more utterly I abhorred myself. The Lord kept the pressure there week after week. I attended to my patients during the day, and in the night prayed and studied God's word and this went on until it showed itself in my physical condition. My patients became alarmed. They thought I was overworked, and becoming unbalanced in mind and body; they held a council and passed resolutions, and chose a committee, which waited upon me and said if I would go away and stay at least two weeks and rest, they would stay in the institution and go on just the same as though I was with them. I knew what the matter was; they did not. I told them to wait a little, and If I did not feel better, I would go away; and I renewed with more earnestness my petition, asking for a clean heart, for an entire subjection to God's will, for the Holy Spirit to come in and take up His abode in my heart and live in me, and use me just as He saw fit, and I would obey Him night and day from that time forward. About two o'clock in the morning, as I now remember—and it is as distinct to me as my fingers—I was brought to a place where it seemed to me I should die. There was no strength left in me. Then I was surrendered to God; the room was filled with the Spirit, and there came down to my consciousness the presence of the Holy Ghost which rested upon me, and took possession of me, and finally uplifted me, making of me a different man, purposes different, desires different, actions changed, all changed. As the result of that

experience a revival broke out in the house, and then in the village, and some thirty were converted. That was at New Graefenberg before I came here.

"After this, God revealed to me His will, and there was brought before me then a vision, mental and spiritual, and not to the natural eye, something of God's will concerning my future course. I saw distinctly before me, as I looked at the scene, men and women coming and going, from all parts of the world, receiving blessings and going home, and others coming, receiving and going, and that was put before me as the character of the institution that I must build for God.

"Most people, if I said these things to them, would have said at once it was a visionary thing altogether; not any truth in it, but wholly imagination. But I tell you that the Spirit of the living God had so come into my being that I felt the assurance, and knew that it was of God, and therefore, I could say nothing but: 'Yes Lord, I will; I will take up that work'."

Among the Doctor's patients at New Graefenberg, was a Mrs. E. V. Robbins, of Chicago, and later of San Francisco. She came at intervals to Clifton Springs. It was my good fortune to become well acquainted with her in 1880 and '81. In a letter she wrote to Mrs. Foster from San Francisco in 1912 she says, "New Graefenberg stands out in my memory as a mile stone in my life. Dr. Foster was my physician. He had no cares but of his patients, to save their bodies and their souls. I had previously

had desires to be a Christian, but did not make the surrender until through the pleadings and prayers of Dr. Foster. If our churches were now composed of such Christians, so earnest, so gifted, so beautiful in character, how the Christian Church would grow."

Wonderful as was Dr. Foster's religious experience at this time, the evolution and development of his medical life as a physician was no less remarkable. He began as a loyal, intelligent, school trained allopath, then he became a hydropathic practitioner, then he saw in homeopathy special adaptation to chronic cases, then he awoke to the large realm of mental therapy. We listen to his own words: "I had already found out that we must minister to the mental and spiritual nature as well as to the physical, if we would do the largest amount of good to the sick. With that sort of investigation, there came upon me a pressure, which after a while was like fire shut up in my bones. I began to look at the question still more carefully. I began to pray for guidance, and to gather up all the literature bearing on the subject that could be found, and to study it with an honest heart. The more I studied, the more this matter grew and enlarged. One thing became certain in my mind, that if we would do the largest amount of good, we must give to the elements in man's being the same order in importance that God gives, and he has always mentioned the soul first, and the body second. True, he has put the two together, but always

towering above the interests of the body, are the interests of the soul, and that, too, even when we are searching for physical health.

"I began to look through the word of God, and saw that Asa the King of Judah, made the same mistake that I had been making, when 'He sought not to the Lord but unto the physicians, and so slept with his fathers.'" In another place Dr. Foster tells us he found out in treating nervous diseases, that resort "to entertainments and funny things, while helpful in many cases, was positively harmful in other cases; and that the successful practitioner must go deeper, and establish, if possible, in his patient, healthful spiritual conditions." Dr. Foster never let go of that thought, but with him it grew in importance.

You may ask was Dr. Foster a "Faith Curist"? If by this you mean, did he belong to a school that discarded all medicines or remedial agencies, and enjoined this upon all sufferers, he was not.

In an informal address made Oct. 4, 1892, he said:

"Prayer is a force by which God governs this world, and that is the reason why He has commanded us to pray always, and why he is waiting often until He has drawn out His children in an agony of prayer, days, weeks, months, before he answers. That prayer of faith becomes a force by which He administers health to poor mortals. Take this law and power of faith, and take the law of the influence of mind over the body, and put them together and see what you get. You get

something there that will work; you get something there that, exercised in obedience to God's will, towers above all human strength, wisdom, plans and purposes, putting them all to naught, while God rises in the dignity and glory of His own power and grace, and bestows in answer to the prayer of the humble disciple, such answers as the world views with astonishment. It was just the study of these laws that settled the question with me, at once and forever. If I would do the largest amount of good, I must work in harmony with these laws; in harmony with God's appointment, will and ways and in obedience to Him. I cannot go to any person and say: 'You can of a surety be made well.' It is always with reference to God's will, in this, that, or the other way. God's ordinary way of healing is through medicines, through hygienic applications, through all well known remedies, His extraordinary mode is in direct answer to prayer. I have seen it over and over again. One is just as legitimate with Him as the other, but no mortal man can go and tell God that He must heal this person, or to be sure that this person will be healed merely through prayer, or healed at all. In seeking this blessing, we are simply subject to the will of God, for it is God who heals. That is the attitude of the Christian. Our faith should be anchored in Christ as our Healer, by whatever means He may select.

"It was the acceptance of this truth that decided

me to try and establish a house where these truths should be enforced."

Dr. Foster would not open up a prayer healing shop for the public, but in individual cases which seemed to be spirit-led towards healing in answer to prayer, Doctor Foster inspired such with confidence, and several under his care were thus marvelously healed, he attesting what they professed.

In the Clifton Chapel collection of Hymns for use in public service, you will find in the preface these words from Dr. Foster's pen: "Aiming in our treatment of disease to use in a liberal spirit all known remedial agencies, and recognizing as we do the power of the mind over the body, and the salutary effects of a constant religious faith upon the sick, we hold it to be the first duty of the Institution to seek to bring its patients under the power and influence of the word and worship of God as a means of restoring mind and body to health." These words though penned later, represent correctly Dr. Foster's attitude in 1849 in the treatment of disease. He would attack disease from all sides; he would accept anything of demonstrated efficiency, and he consistently held to that while he lived.

Such teachings seventy years ago were, to the medical world generally, sheer nonsense. Succeeding decades have wrought marvelous changes in popular thought in this particular. Mental hygiene and mental therapy are recognized by the best physicians today, as well as the great therapeutic value of religious faith. The "Emmanuel Movement"

at Boston, of which so much has been said with its slogan "Religion and Medicine", was anticipated by Henry Foster many decades before the "Emmanuel Movement" was born. Dr. Foster was a pioneer, making his own discoveries. "Allopathy", "Water Cure", "Homeopathy", "Mind Cure", "Faith Cure", were to him members of a group in the therapeutic family. He never shifted about, but incorporated and adopted, looking for the higher unity, treating each as a segment in the full circle. He was no theorist or faddist. He was open minded, broad gauged, expansive, but what saved him from being "all things by turns and nothing definite," was this: he was a downright pragmatist, testing out and proving the value of everything by results. That was best, which proved itself best; and that was true which proved itself true. In this way, his religion and his medical practice were sane and safe, because they travelled along the hard road of facts.

Dr. Foster was a life long Methodist, not only by membership, but temperamentally; yet his social and religious intimacies were interdenominational. He put the Sanitarium which he founded, upon a stable interdenominational basis, and a majority of the Trustees who manage it today are chosen from six Protestant religious bodies.

I am entering somewhat into detail in this chapter, for it is the center of Dr. Foster's life, and is the explanation of his career. Here we see his very soul, and the genesis of the institution he founded at Clifton Springs. Dr. Foster was always consistent

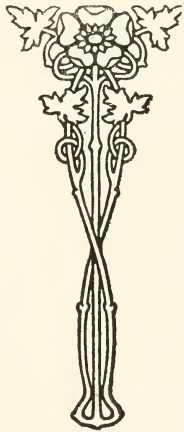
with himself, and the history of the Clifton Springs Sanitarium during the half century of his management was but an expression and development of plans originating at New Graefenberg. Dr. Foster's religious and professional life came to be two streams flowing into one. His pentecostal baptism of the Holy Spirit must express itself in his work. He looked about and saw that existing Water Cures were selfish and secular in spirit. He felt that he could no longer serve such masters. The institution where he labored must be God's house, from foundation stone to cupola. He knew of no such spot. He must create it. He knew not where to go or how to create, but he believed God would lead him. He felt the call. It gripped him. He saw that his pentecost was not for its own sake, but was given to prepare him for such a work. He prayed, and light came. He had a vision of the institution God would give him,—just as definite a vision as Moses had of the Tabernacle in the Mount; and as Moses was to make all things according to the pattern showed him in the Mount, so God had in vision outlined the work he was to do, and he must follow the pattern.

One thing more was put upon him, namely, that if he was to be God's man in his professional career he must make it possible for Christian workers, such as clergymen, teachers, and missionaries who are peculiarly liable to physical and nervous breakdown, and whose salaries are small, to come to his institution and remain long enough for a cure. We

listen again to his own words. "The moment my entire consecration to God was settled, there came another thought by the Divine Spirit, and another scheme for me to adopt, and that was, the establishing of a Sanitarium where God should be honored, where reference should be made first of all to Him, and one that should take cognizance of the necessities of God's own children. That grew for a few weeks in my mind, and after a while I could see nothing else. It was brought about in this way. A clergyman came to our Water Cure at New Graefenberg, who needed treatment, and longed for it, but could not bear the expense. Missionaries came in the same way, and also teachers. It was brought before me as my business in this world, to do something for those three classes. It was a specific charity of course, and it has been the charity to which I have ever since devoted myself. Then came the question, how shall this be done? By night and by day, this question was with me.

The writer requests that this chapter be re-read by every reader that he may really know Dr. Henry Foster,—his inner life, its evolution, struggles, purposes and plans; and why the Clifton Springs Sanitarium was founded. Dr. Foster went out like Sir Galahad in quest of the Holy Grail, yet unlike him in hauteur of spirit, or wealth of purse. Hiram Golf, the shoemaker, was asked, "What is your business?" His answer was, "Serving the Lord, but I make shoes to pay expenses." We shall find Dr. Foster loyal, not only to the specific charity named, but

he always sought to enlarge it. He let the house grow into a mighty plant, but that was only a means to the end, that it might do a larger religious work. God was first and central, and this was his life motto, "This one thing I do." He landed at Clifton Springs in the fall of 1849 with his personality, purposes and \$1,000. The next chapter will tell of the beginnings of the enterprise.



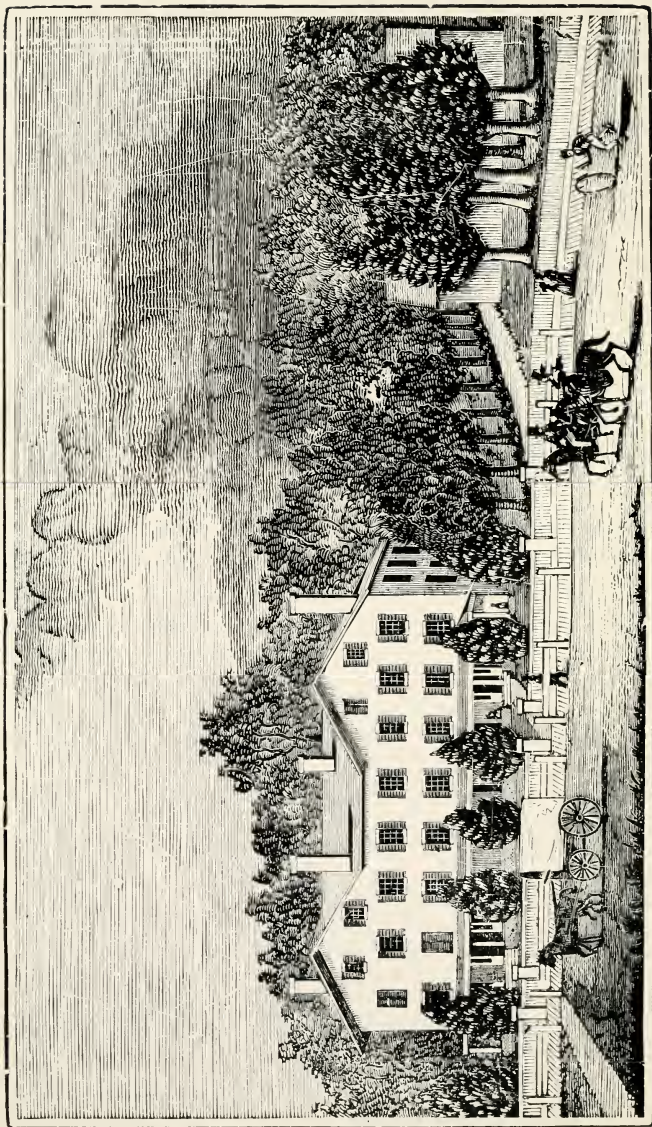


CHAPTER III

EARLY BEGINNINGS AT CLIFTON SPRINGS

THE reasons prompting Dr. Foster to select Clifton Springs as the place for his life work, deserve mention. He came at first on an exploring trip, attracted by the fame of the Clifton Springs sulphur water. As early as 1825, a bath house had been erected just north of the main spring, where now stands the Peirce Pavilion. This bathing place was well patronized not only by whites, but by the Seneca Indians who were fond of visiting the spot. People from Geneva drove here with empty jugs, which they filled and took home. This led to the erection of a public house, about twenty-five rods eastward from the spring, which was known as Parks Tavern. The waters at Clifton Springs resemble closely those at White Sulphur Springs, West Virginia, which place has been, since 1778, one of the most popular resorts in the South.

These springs have been abundant—in fact exhaustless, and if uninfluenced by piping, their temperature at all seasons is 55 degrees Fahrenheit. Another consideration appealing to Dr. Foster was the unfailing supply of fresh water which could be easily obtained by piping from abundant springs



FRONT VIEW OF THE ORIGINAL BUILDING

not far away. This combination of both fresh and sulphur water, for hydropathic purposes, was greatly appreciated by him, as attested by these words in his circular letter of that period.

"Not only are these waters, fresh and sulphur, exceedingly curative when separately administered in the usual mode of bathing, but they have been found to be far more beneficial, when properly interchanged and combined and skillfully applied to the particular demands of patients."

Dr. Foster's first visit to Clifton Springs was in the fall of 1849, which he described as follows:

"I landed down yonder back of the old hotel grounds in the eastern part of the village, and about sundown I went up to the little tavern which then stood on the hill, and without saying anything to anyone of my motives in coming to this place, after supper, I took my stick, and came down to investigate this lot containing the springs, reaching over there to the cottage and as far back as the buildings go. This was in a wild state, only a sulphur brook and marsh, and as I attempted in the dusk to cross, I went down and pretty deep in too. I crawled out a wiser man, cleaned my clothes as well as I could, and the next day resumed investigations. I fought shy of that place, but concluded to buy, and after some delay and difficulty, secured the deed from Mr. Phelps, one of the Grantors of this tract called "the Phelps and Gorham Purchase."

As Dr. Foster had only one thousand dollars, a Joint Stock Company was needed to finance the

enterprise, and such a company was organized Feby. 24th, 1850, with twenty shares of stock at five hundred dollars a share. There were ten stockholders, Dr. Foster taking two shares, and the other taking from one to three shares each. The chosen site, which was this wild sulphur brook and marsh with its ten acres of ground, was purchased for \$750. The plan for a water cure building to be erected thereon was agreed to. Dr. Foster was chosen Medical Director with a salary of nine hundred dollars a year, and another stockholder was chosen Financial Manager, with a salary of six hundred dollars a year and board for himself and family. It was provided that the government of the establishment should be in the hands of the officers of the Board of Stockholders, and that all questions of appeal from them should be decided by the Financial Manager and Medical Director. From this we can see that these two officials held co-ordinate rank. This divided headship led to trouble later on.

The stock company project soon proved a snare and sore trial. Fifty years later at the Semi-Centennial, Dr. Foster, in referring back to this early period said, "Fifty-one years ago, I came to this place to seek a locality where I could build something that I knew God wanted me to build. I went over the ground. It was all woods here and south of us; woods north of us, except the ridges which were fit for farming lands; there was not a business place, not a shop except a blacksmith shop to serve

the farmers of the vicinity. We can look over the stretch of years which seem delightful as we look back upon them; apparently they have gone very smoothly, but when the days and weeks were passing, there were stormy seas, difficulties to meet, crosses to bear, and it has been fifty years of toil and anxiety, and of much, very much praying."

"When I came here as a young man, there were many "Isms" through this part of the country. Spiritualism had its birth just north of us, and many other "Isms" and "Fads" were before the public, which classed my work as only another "Fad." This I had to meet, and growing out of that, naturally enough, the jealousies and oppositions of the medical profession, who thought it a religious duty to keep everybody away from the house that they could. The business men considered our work as simply a bubble to burst in a short time, and gave me the cold shoulder. Here I was alone. There were a few of God's children, who in spirit were my fast friends, but as a whole I was obliged to walk alone. I dared not tell my plan to any one for years, but nevertheless, I kept straight on."

It must have been a great shock to Dr. Foster to come suddenly from his pentecostal baptism at New Graefenberg, feeling divinely called and led, and then to pass through such trying experiences. The official records of the stockholders have this entry under date of July 2, 1851: "Resolved that Dr. Henry Foster have leave of absence for the benefit of his health, and that we pay the expense

of a competent water cure physician in his stead, his own salary being deducted for the time." So far as known, Dr. Foster did not go away.

The Water Cure building was completed and formally opened for guests Sept. 13, 1850. There was a good waiting list of the Doctor's old patients at New Graefenberg who came at once. Guests were charged for board, room and medical care including treatments, \$5 to \$8 per week. Board of nurses and of friends of patients was placed from \$2.50 to \$5.00 per week, and stockholders and their families had a special rate as guests at \$3.00 to \$5.00 per week. Wood, which was the only fuel, was 50c extra per week. A steward was employed at \$30.00 per month, and a matron at \$4.00 per week. The institution cost, when completed and furnished, a little over \$23,000, so that the capital stock, which was now increased to \$10,500, was followed by a floating indebtedness of nearly \$13,000. For the first 18 months, Dr. Foster was the only physician in the cure, and in addition to his professional duties, he spent much time in spiritual work among his patients. Daily morning prayers were held in his medical office, and when that became too small, they were held in the parlors. Those were seasons of great spiritual refreshment. In fact, the Water Cure had been opened only three weeks, when an old fashioned revival of religion took place, where many guests professed conversion to God. Dr. Foster was a real evangelist, and he was never happier than when leading some wanderer



Clifton Springs.
1850

up to the true life of faith and love in Christ. In an informal talk which Dr. Foster gave in the Sanitarium Chapel in 1892, he said, "We had opened this house but three weeks, when God came and showed his pleasure by the conversion of many, and I had my first experience then in battling with men and women, educated and refined, who didn't believe in putting man's spiritual interests first, but insisted upon the old plan of dancing, tableaux, card playing and everything that would amuse. The battle began at this point when the spirit of God came into the house, and brought men under conviction and many were converted. This opposition sprang right up, and there was between the two classes a wall, as it were. As a result, some threatened to whip me, but they never did, but packed their trunks and went one after another, some in a rage and some quietly, saying they thought they would be more comfortable somewhere else, and I thought so too. It seemed at this time, to some of our friends, that the whole business was ruined by my foolishness, but I tell you there were certain souls here praying at that time. The patronage went away, a good deal of it, but there came one stream in as the other stream went out, till within a short time, we were fuller than before, and had another and a better class of patrons. Never since has there been such a war, though for a number of years there would occasionally be a flurry. Some would go away, but instead of ruining

the Institution it has been growing stronger and stronger."

Two opposite currents set into Dr. Foster's life. He was greatly beloved by many, and greatly opposed by others. The divided headship in the management was working mischief, and it looked at one time as though the whole enterprise would collapse.

After the water cure had been opened a year, it was voted at the stock holders meeting to "Declare a dividend of three and one-half per cent in *notes* payable in one year from date." This was under the dual headship.

At the annual stockholders meeting held Jan. 1852, the official records say, "It was voted that the resignation of the General Agent be accepted to take effect today." At the same meeting it was voted that Dr. Hubbard Foster be an associate physician, and also General Agent for one year.

At the annual meeting of stockholders one year later, a dividend of seven per cent was declared, and Dr. Henry Foster was elected to the headship of both departments, Medical Director and General Agent, thus uniting in him, control of all departments of service in the Water Cure, and that rule obtained ever after.

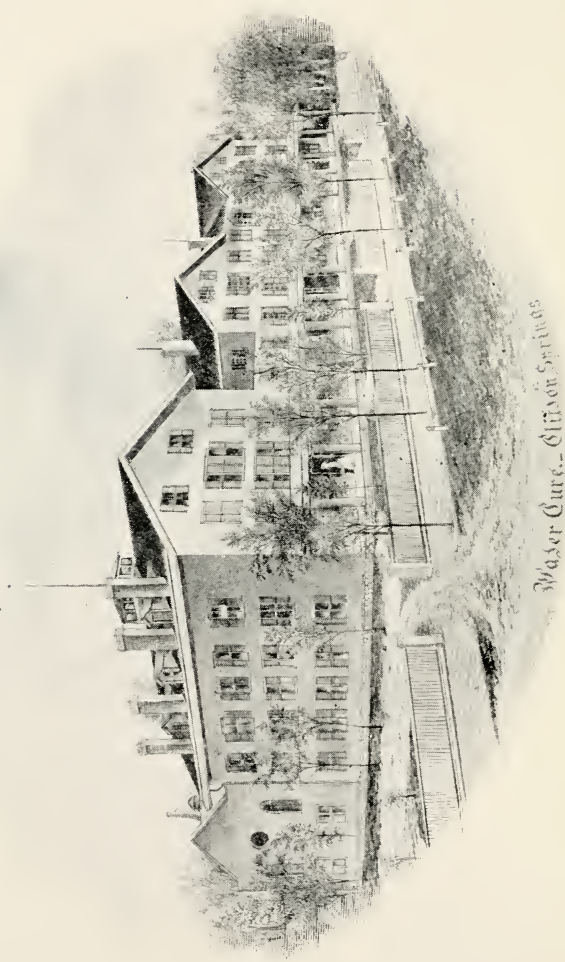
At this meeting a few guests of the house who were devoted to Dr. Foster's interest bought stock, among whom was Judge Paige of Schenectady, who became a director on the Board of Stockholders, and who proved a most valuable lifelong friend to Dr. Foster. Among the guests at this time was a

young Presbyterian minister named F. F. Ellinwood, who later became eminent in the church, and whose love for Dr. Foster bore abundant fruit for a full half century. At the semi-centennial celebration held Sept. 13th, 1900, among the speakers was Mrs. Hibbard, widow of a well-known Methodist minister, Rev. Dr. F. G. Hibbard. She said, "I first came to know the founder of this institution in 1851. My husband came home from a session of the East Genesee Conference in Palmyra, and said among other things, "I met a very remarkable young man there, and I became interested in him. He talks pretty large for a man of his years, but God is with him, and he has but one object, and that is to honor God and benefit humanity. He is opposed. I shall stand by him." The promise was made good and the fellowship was lifelong. Other friends rallied around the Doctor, including many of high rank and influence. His splendid work in the Water Cure was bearing fruit. Things were primitive, exceedingly so. Wood was the only fuel. Fires were built in guests' rooms at 5 a. m. The rising bell rang at six, when all had their morning bath, to be followed by a walk, with breakfast at seven. The use of tea and coffee was prohibited, and meat was used very sparingly. The menu was not varied, yet guests came more and more; so that the old frame building was enlarged and modified, from first to last, twelve times. The medical equipment was simple. Hydropathic treatment in all its

forms was practiced, accompanied by the moderate use of drugs.

On April 5th, 1854, the Clifton Springs Water Cure Co., was organized under chapter 153 of laws of 1854, and at a meeting of the stockholders held early in that year, it was unanimously voted to increase the capital stock from \$10,500 to \$21,000, each stockholder doubling his present holding. All the old certificates of stock were taken up and new ones issued, calling for 210 shares at one hundred dollars per share. Dr. Foster received a Certificate dated July 19th, 1854, calling for sixty-five shares. In 1855 the capital stock was increased fifty per cent calling for 315 shares.

The patronage of the Water Cure as a rule exceeded its accommodations, and after the old frame building had been enlarged in minor ways a dozen times, it became necessary to do something more radical. Had you come here ten years later, you would have seen a massive brick structure with 235 feet frontage, four stories in height at the east and west wings, and five stories in height at the center. This is anticipating, but Dr. Foster had it in his plans even then, for the east wing was put up and completed in July 1856. It adjoined the old frame building on the east, and at first was only three stories in height with gable roof to correspond with the other buildings. The crowning event of the first six years of the life of the Sanitarium occurred July 25, 1856, when the new building was formally and in a most impressive way dedicated



Wagner Cure-Glitch Springs

SHOWING ORIGINAL BUILDING AT THE RIGHT WITH NEW ADDITION INCLUDING CHAPEL AT THE LEFT

to God. There were three sessions that day at which the following speakers gave addresses: Rev. B. F. Tefft, LL.D., Ex-President of Genesee College (now known as Syracuse University), Rev. Dr. L. P. Hickok, acting President of Union College, Judge A. C. Paige of Schenectady, Rev. M. L. P. Thompson, D.D., of Buffalo, and Rev. Dr. James B. Shaw, Pastor of the Brick Church at Rochester. The lengthy printed account is full of interest and suggestions from which I will briefly summarize. 1st. Large numbers in attendance and great enthusiasm. 2nd. The key note of every address was Dr. Foster's religious aims and successes. To illustrate the novelty of that day's program President Hickok said, "This whole service is new, not new to have water cures, though this method of healing is comparatively recent, not new to dedicate chapels and churches; but to have water cures established and dedicate them to God and to formally consecrate them to His service, and arrange them for worship has never probably been done before." Dr. Foster had spared no pains to make the dedicatory service memorable, and it shows how impressed he was with the weight of His divine call to this holy task. An outstanding feature of the whole report was the fine influence and reputation of the Clifton Springs Water Cure. Surely Dr. Foster had made good his vow at New Graefenberg to build a house of healing which should be for God's glory. Judge Paige in his address presented the financial successes already realized considering that these

had been experimental years, and then let the audience into a secret—two plans which Dr. Foster was fondly cherishing for the future. The financial exhibit showed the original capital stock of ten thousand dollars, increased to thirty-one thousand and five hundred dollars all paid in and expended on improvements costing over forty-one thousand dollars, upon which the indebtedness was only seven thousand dollars. Judge Paige then added these words.

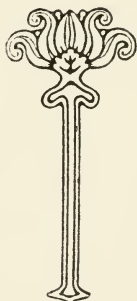
“When the present debt of \$7,000 is discharged through the net earnings of the Institution, it is the design of Dr. Henry Foster to influence philanthropic men of wealth to unite with him in endowing the Institution with a fund so large, that the income arising from it will be sufficient to pay the expenses of the medical faculty and steward. And it is his further design to purchase himself, as a personal enterprise, all the stockholders’ stock and to make the institution eleemosynary—to be conducted for the benefit of the poor of all evangelical denominations, but more especially for that of poor clergymen and their families.”

I found this entry last year in the stockholders book for the year 1857. “Record of donations made for the purchase of stock in the Clifton Water Cure Company with a view to the institution becoming eleemosynary and for endowment of the same”, to which was appended a few names with the amount subscribed.

Dr. Foster never reached the goal of this large charitable plan, but it was never forgotten, for in the Deed of Trust of November 1881 in which Dr. and Mrs. Foster donated the entire Sanitarium plant, it was expressly stipulated that all the profits of the enterprise, after meeting the expenses of all necessary upkeep and betterments of the property, should be devoted to an enlarged charity, and that deed of trust recites that what he was then doing was but the consummation of plans formed in the early fifties.

This will help us to understand the second part of the secret which Judge Paige entrusted to the audience, namely, why Dr. Foster so strongly desired to become the exclusive owner of the entire Sanitarium plant. When the stock company was first formed in Feby., 1850, Dr. Foster was absolutely frank with the men assembled as he unfolded his experiences and plans, yet it is one thing to be charmed by the presentation of a beautiful idealism and quite another thing to live with it day after day, through thick and thin, and through the years. Some weakened, others opposed, the stock changed hands, and when some of the guests of the Sanitarium took hold of it, it was to meet an emergency, and to hold their stock so long, and only so long as might meet Dr. Foster's pleasure. It was logical for Dr. Foster to desire to be unfettered and free. This was his enterprise. He was the founder, the creator, the essential center. He was God's man to carry it on according to the Divine pattern, and

in order to do this, joint stock ownership must finally be eliminated altogether. It was an act of faith; a radical reliance upon God. How well he succeeded we shall discover later on.







DR. HENRY FOSTER IN THE EARLY SIXTIES



CHAPTER IV

THE FOSTER FAMILY

HENRY FOSTER and his brothers, Charles, Hubbard and William, and his sisters, Mrs. Mary Horner and Mrs. Martha Dodge, all bore marked characteristics, prominent among which were fervent piety, intense sociability and dogged persistence. There was nothing fickle or capricious in their make up.

In many homes, after the children reach maturity the members of the family drift apart. But in the Foster family, there was a strong bond of fellowship which brought them much together. When a young man, Henry lived for a time in the home of his married sister, Mrs. Dr. Horner at Milan, Ohio, while he attended a normal school, and there he met daily his brother Hubbard. Before Henry graduated from the medical college at Cleveland, he was assisting his brother Hubbard in a water cure at Lowell, Mass. When Dr. Henry had been at Clifton Springs eighteen months, and was ill from overwork and multiplied embarrassments, Dr. Hubbard came to the rescue, and assisted him a long time. Again he was on the medical staff in 1858. He was a brilliant physician, and for over

twenty years he had an eminently successful medical practice in the city of Buffalo, but at Dr. Henry's request he would drop all and devote months, and at one time several years, to the interests of the Water Cure at Clifton Springs, giving it the same care and devotion as if it were his own enterprise. I never knew a more beautiful example of brotherly devotion than he furnished. He had a quieter nature than Henry, but he was a man of massive strength in his learning and skill as a medical practitioner.

Mrs. Dr. Horner came to Clifton Springs in 1879, a widow, and here was her home until her death in 1902. It was Dr. Henry's habit to visit her home almost daily.

The Doctor's brother William lived in California. A liver trouble developed, and in 1854 he seemed hopelessly ill. Dr. Henry, full of watchful brotherly solicitude, went to California and brought him to Clifton Springs. Good medical care and wholesome out of door life added twenty-seven valuable years to his earthly pilgrimage.

William Foster was not at this time a Christian. Nine years before, Dr. Henry and his mother had entered into a covenant of daily prayer for his conversion. The praying and waiting covered a long period, but the answer came at length in full measure, when William and Henry were one, not only in brotherly affection, but also in holy, blessed spiritual fellowship. It was an opportune moment for the Institution when William Foster with his



ANNEX AS VIEWED FROM SANITARIUM PORCH

rare business gifts came, for instead of being a care, he became indispensable in service.

With the development of the Institution came an unavoidable increase of financial responsibility, for which Dr. Henry with all his other duties had insufficient time. More than that, it was a time of peril. Henry was a man of vision, of quick decisive action, a pusher. He saw the needs, enlarged his plans, and ran deeply into debt. He was brusque and imperious; William was cautious and tactful. No one else dared counsel the Doctor. The story is told that one day when William was superintending quite a large job at ditching, Henry came out, and countermanded the plan. William came and countermanded the countermand. The Doctor reappeared and issued countermand number three. William said, "Henry, you go back to your patients and your pills. Leave this job to me. I have thought it all out and I know I am right." That was all. That was enough. Each one gave the other a brother's heart and a brother's fidelity. William was always a staff to lean upon during the years of trial and difficulty incident to the growth and establishment of the Institution, and he justly shares in the credit of its large success.

William Foster built and owned the Annex Block, a three and four story brick structure with about 220 feet frontage and designed for a hotel, which is today a part of the Sanitarium equipment. The ground floor has been and still is rented for stores. William owned a farm of 145 acres lying just north

of the village. This he managed for many years himself, but in 1880 his own health failing, he engaged Mr. Cotton, his sister Martha's son-in-law, as farm manager. With Mr. Cotton and his wife lived their mother, Mrs. Martha Dodge, Dr. Henry's sister, who spent on this farm the last 24 years of her widowed life. Dr. Henry, in 1854, negotiated with the Association for the purchase of a piece of ground lying between the Methodist church and sulphur brook, on which he built the "Foster Cottage". This became a historic spot, where Dr. Foster lived and died, and which, by the terms of the Deed of Trust in 1881, is ever to be the official residence of the Superintendent of the Sanitarium. Here Dr. Hubbard and his family lived for a time, and later, until Dr. Henry's marriage in 1872, Wm. Foster and his family resided. In 1859 Dr. Foster planned to bring his aged parents to this cottage from Milan, Ohio, for permanent residence and care, but the father suddenly sickened and died at Milan and his remains were brought to Clifton Springs for burial. The mother spent eleven years in Dr. Henry's and William's home. She was a remarkable woman, and never did a mother receive more honor and attention than these stalwart sons gave her. Dr. Henry roomed in the Water Cure, but took his meals in the cottage. It was his rule, when he came to breakfast, first to visit his mother's apartment and escort her in state to the dining room. These details are true because there sits by my side in our old age one who was there.

For fifteen years, beginning in 1866, she, then Mary Dunbar, M. D., was the lady physician on the Sanitarium Medical Staff. Every morning of that period she breakfasted in the Foster Cottage as an invited guest, sharing all the intimacies of the family life. Dr. Henry was to her as a father, and she to him as a daughter.

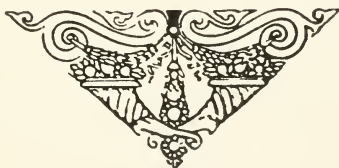
Dear old Foster Cottage! Like Moore's Evening Bells, there's many a tale its memory tells. Grandma Foster died on Oct. 16th, 1870, at the good age of 85 years, and her children and grandchildren and a host of neighbors and Sanitarium guests laid her body to rest in the family plot in God's Acre.

Eleven years after the mother's death William followed. He and his wife had buried their only children, a baby boy and a sweet six year old daughter, Grace. Soon after Dr. Henry's marriage in 1872, William built a residence in the village, which they occupied for a short time, when the wife died. She was a woman of rare virtues. This last bereavement was too much for William's imperfect strength. Alone, desolate, he clung to his brother Henry, between whom and himself had grown, through all the years, a love like that between David and Jonathan. He was taken to Colorado where a faithful sister watched over him. From there his brother, Dr. Hubbard, took him to Las Vegas, New Mexico, where he died Dec. 27th, 1881, and his remains were brought back to Clifton Springs for burial. Dr. Henry had made his brother William one of the trustees to administer the Deed

of Trust. It so happened that the first meeting of the other trustees was held Dec. 28th, 1881, one day after William's death, when appropriate resolutions of condolence were passed. Later Dr. Henry built a chapel at Lake Charm, Florida, and named it the "William Foster Memorial Chapel". In our village cemetery is a towering, granite shaft, around which lie today the bodies of the Foster family, the father and mother, the five sons and two daughters, in most instances their companions and to some extent their children. United in life, in death they were not divided.

By an honest inheritance, Dr. Foster possessed a strong and demonstrative social nature. He was as intense in his affections as he was in his mental industrial and spiritual life. In fact, all his feelings ran with a strong current, and were charged with a high voltage. Both his loves and his repulsions were strong. The family life with him did not stop with kin. He introduced the family idea into all the life and service of the Institution. Somehow the guests felt at home where he was, and he made warm enduring friendships among them. While his government was strong, yet it was kind, democratic, and paternal. He was the poor man's friend, and the laborer's brother. His kindness to faithful employees was proverbial. Today, the Doctor's memory is held sacred in kitchen and laundry, in shop and farm house, in business office and in the homes of the humble. The Doctor was sometimes stormy, but he was honest, and everywhere was manifest

the richness of his life of brotherly love. It was an atmosphere—a life—a joy—a rest. Three words expressed it, "The Foster spirit." Many a guest has dubbed it D. O. C., "Dear Old Clifton." No one, who has not shared it, can appreciate its full strength and meaning. It has given a home feeling to many a lonesome, homesick, stranded piece of physical wreckage, and when such left for home, there lived in their hearts a desire to return some day, and live the life of Christian fellowship over again. Deeply significant also are the long terms of service under Dr. Foster, of very many employees covering from 20 to 40 years at the time of his death.





CHAPTER V

1856—1872

JULY 25th, 1856, with its elaborate dedication of the Chapel, and of the entire Water Cure, was a landmark. The experimental stage of the Water Cure's history was now past. With a reasonably assured future, the work of the coming years was to develop and realize what Dr. Foster had prayerfully planned. A cash dividend of 7 per cent was paid that year on the stock, and, commencing in 1857, an annual cash dividend of 8 per cent was paid on the stock, until 1881, when the Stock Company ceased. By a formal resolution at the stockholders meeting in 1857, the annual dividend was never to exceed 8 per cent; all other profits going into the development of the plant. The books of the Association show that in 1857 Dr. Foster owned one hundred shares; in 1858, one hundred forty-three shares; in 1861, one hundred sixty-three shares; in 1862, two hundred seventy shares; in 1864, three hundred fifteen shares, and they also showed that when he became the owner of all the stock, a dividend of 8 per cent upon \$31,500 was declared annually and credited to Dr. Foster's personal account, in the books of the Sanitarium





SANITARIUM AND PEIRCE PAVILION IN 1886

office, during the life of the Stock Company. By act of the State Legislature, July 22nd, 1867, Henry Foster was recognized as the exclusive owner of all the property held by the "Clifton Springs Water Cure Co." Dr. Foster's financial success was phenomenal, and was a clear case where under God's special blessing, and the Doctor's fine business management, the \$1,000 planted as seed in 1850 grew to over half a million dollars in 31 years.

Had you come to Clifton Springs in 1865, you would have found the old frame building, erected in 1850, gone, and in its place a massive brick structure, fronting 235 feet, the central part five stories in height, surmounted by a cupola and each wing four stories in height the entire cost of which was about \$175,000. This had been built in three sections. The east wing was erected in 1855 and 1856, adjoining the east side of the old frame building. In the rear part was the chapel, which later was removed to the second and third floors, making it more accessible for the guests of the house. The west wing was erected in 1864; and, in 1865, the old frame building was torn down, and the five story center of the brick structure took its place. Soon after the completion of this building, William Foster built the Annex and other buildings were erected. The new Methodist church adjoining the Sanitarium property was built in 1867 on the site of the old one. Dr. Foster contributed over one-half of its cost. Private homes multiplied, and what in 1850 was simply a state road running east and west with only

nine houses in the settlement, and only two roads running off into the country, one going north at Kendall Street, and the other going south at Pearl Street, was now quite a sizable village clustering around Dr. Foster's Water Cure as its center.

It is seldom that we meet now people conversant with those early days, but it was my good fortune to meet recently a lady, who was a guest at the Water Cure in 1858. She was bright and full of lively reminiscences. She described Dr. Henry as handsome, commanding, everlastingly busy in the house, while his brother William was as busy outside. Her physician was Dr. Hubbard Foster, whom she idolized. She had four treatments a day, and paid eight dollars a week for everything including room and board. The house was filled with choice guests, and its life was animated and home-like. Her personal acquaintance with Dr. Henry was more through the religious talks he had with her. The Medical Faculty, she said, consisted of Dr. Henry Foster, Dr. Hubbard Foster, Dr. Hayes, a physician of high repute, and Dr. Cordelia Green. This Dr. Green afterward established a Sanitarium of her own for women at Castile, N. Y., modeled much after the Clifton plan, and to this day it is in successful operation. This was a medical faculty of four stalwarts, and shows how painstaking Dr. Foster was that the medical work should answer a very high ideal. He never cheapened things, and in that way, he laid his foundations deep and strong for permanent results. With the enlargement of

the Water Cure and its patronage, came added care for Dr. Foster. He was much sought professionally in the village and elsewhere, and he made more daily calls upon the sick in the Water Cure than did anyone else. He was sought by many for private religious conference and prayer. He attended strictly to all the Chapel services. His were the business cares and responsibilities. His were social functions and the entertainments of callers and visitors, and to all he gave his close attention, for that was his habit. More than all that, his activities invaded the hours of sleep. He would prowling about to see if those on night duty were faithful, and he would remember those critically ill, and make the midnight call. Like our Savior, he spent many hours at night in prayer. Dr. North, who came as a physician, in 1861, and excepting a few years, remained such until after Dr. Foster's death, remarked on sundry occasions of the two holes in the carpet at the foot of Dr. Foster's bed made by the Doctor's knees when in prayer. The story is told that one wintry night while prowling about, Dr. Foster found the night watchman, whom he was suspecting of negligence, in a bath room sound asleep, his feet stretched out before him and his head tilted back against the wall. The doctor quietly stole the slippers from the watchman's feet and then, getting a bucket of ice cold water, he dashed it all in the sleeper's face. While the bewildered man was trying to get his whereabouts, and to find his slippers, the Doctor stood laughing

and went off without saying a word. The man was never again found napping.

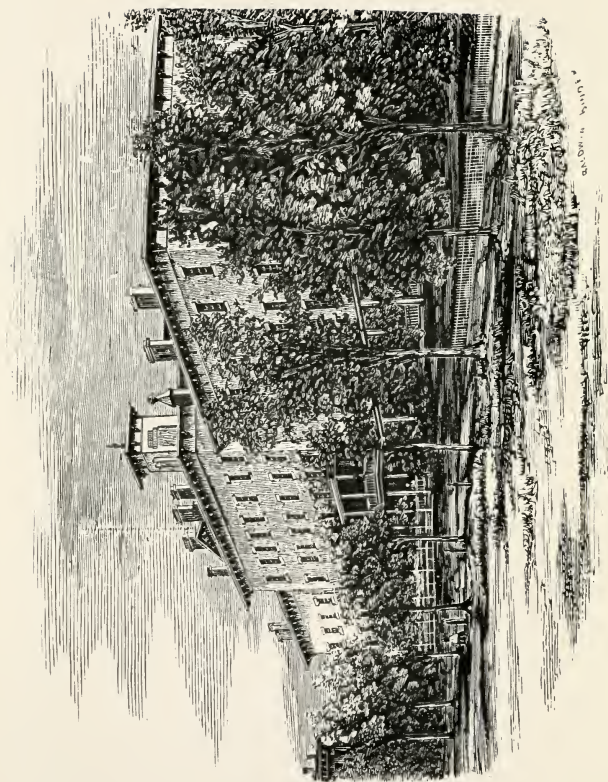
In 1864, Dr. Foster became nervously exhausted from overwork, and went to California for a rest, leaving his brother, Dr. Hubbard Foster in charge of the Water Cure. Of his experience in California at this time he says: "I finally broke down from overwork. It was evident that I must leave at once and go away, otherwise I would never be able to do any work. My brother, Dr. Hubbard Foster, came and took charge of the house, and carried it right along while I was away. I found myself with low spirits, and things looked sad and dark. I went to California to get away from people. I landed in San Francisco, and very soon many came around me, and wanted to consult me professionally. I bought me a repeating rifle and some cartridges to defend myself with, and went down to San Jose Valley, and nobody knew that I ever thought of being a Doctor, because I kept it a secret. I went into the fields and sat there, day after day, shooting prairie dogs, and gradually I grew stronger. One pleasant day I went into the mountain. There is a mountain range that overlooks the valley, and I succeeded in climbing to the top. I was a little stimulated going up; I got on one plateau and there was a wolf very curious to get acquainted with me. He kept receding and I kept advancing; as I appeared on one plateau, he disappeared over the peak. I finally reached the top of the mountain, and found a stone pile. Somebody had been there,

and reared it as a monument. I sat down on the stone pile, tired, depressed and sad; and under that depression, I sat there, and in my meditations I took in the past and the present, which drove me to prayer. I presented my whole life again to God; the entire interests of the Sanitarium, and my relations with it. While thus contemplating the work, the Holy Spirit came upon me, filling me with His presence, and I saw what seemed to be a rainbow. The base of it was there on that mountain inclosing me; it went up to the mercy seat; the other base came down and rested here in Clifton Springs, over the house. It was a mental thing, of course, but it was a reality to me. I looked at it, and I saw there were streams going up, and then there were streams going down, and resting upon me. I was re-energized, and so much so that I became astonished, and began to think, "Somebody is praying for me—who is it?"

I looked at my watch, and it was a little past four o'clock. I then took my wallet out containing a little card, which showed me that at that time it was 15 minutes past seven here in Clifton Springs. I began to think: "What day is it?—Wednesday—Wednesday evening; they are praying for me." I wrote home and inquired about it; Mrs. Hibbard, God bless her, answered immediately and said, "We were praying for you at that very moment." Dr. Hibbard had requested prayer, and they were earnestly pleading before God for me. Do you not think that settled me, strengthened me, proved to

me that the teaching was from God, and from God alone? I kept on improving, came home, and found things had gone well. Those servants of the living God had been faithful.

About that time I was told that there had been a match made in Heaven, and it was a very curious thing. I began to look at it and saw what it was. I had to watch it for a number of years, but finally it materialized on earth, when Mrs. Foster came into the family with light, dispensing joy and happiness. Now I began to see why these troubles had come upon me, and I found the reasons. In the first place, I had not kept up fully my faith in answers to intercessory prayer. I knew God answered my prayers, but intercessory prayer had not been a sufficient reality with me. That settled the question of intercessory prayer forever. I also learned that I had worked in the will of Henry Foster, expending vitality unnecessarily. I saw I was working too much in my own strength. I was working wholly for God; wholly in His interest, but was working in my own strength too much. There was a better way. I could do what my strength would permit me to do without injury, and God, the Holy Spirit, would come in and do all the rest, and I would do better work by depending more upon Him. I had been preaching that to my patients, but have preached it more strongly ever since, that a man, to do the best work, must rely wholly on the Holy Spirit, and in that experience, I learned to take the



FRONT AND WEST VIEW OF THE SANITARIUM IN 1880

Holy Spirit as a partner into all my work, following His will implicitly.”

How long Dr. Foster remained in California, I do not know, but we know that his activities in 1865 were unstinted. We shall find, however, that in 1867 he began to make annual winter pilgrimages to Florida, which were continued while he lived.

Gradually and especially after the completion of the new brick building, Dr. Foster enlarged the medical equipment. He introduced hand massage the varied uses of dry electricity, galvanic, faradic and static electric, tub baths, known as the electro-chemical and electro-thermal. He installed Turkish baths and salt baths. The use of the old sulphur baths was retained, and much of the early hydro-pathic treatment. The prevailing method of administering medicines was homeopathic, though that was not exclusive. In this is well illustrated a trait of character in Dr. Foster to which I have already referred, where he would not narrow himself to any one school of medicine, or to any specified therapy, but would reach out for whatever promised to be of value in treating the sick.

There was in the sanitarium until the summer of 1919, a relic, which, to me, has been of exceeding interest, for it illustrates perfectly this trait.

Near the gentlemen's bath room in the new main building, was an iron structure reaching from floor to ceiling, circular in form, and about ten feet in diameter. Into it, years ago, patients went and sat for an hour, breathing compound oxygen for the

cure of deafness, catarrh, and other ills. How came Dr. Foster to install its use? Thereby hangs a tale. You will remember how in 1850, Dr. Foster was voted a fanatic and fool, and his enterprise a bubble which would soon burst. In 1865 the new massive brick building told its own story of progress and thrift. Certain citizens said, let us duplicate Dr. Foster's success by erecting on the site of the old Wayside Inn which commands a beautiful view, a four story hotel, install therein an air cure treatment which is so popular, allow a hotel bar and plenty of dancing and other amusements. It was done. Guests came. Money flowed freely, and if we may believe present day reminiscence, so did booze. The little village was gay. The frequent midnight dancing caused no little disturbance to the sick in the Water Cure, for the two "Cures" were not far apart. The enterprise proved a financial disappointment to its projectors, and on January 2, 1872, the great hotel burned to the ground. It was never rebuilt. The insurance of \$102,000 on the building was paid.

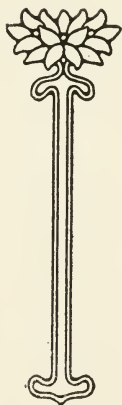
The land belonging to the Air Cure was bought by Dr. Foster, and it belongs to the Sanitarium Company today. Two circular iron tanks, where the Air Cure treatments were given, showed up in the debris after the fire. One was bought by Dr. Foster and installed in the Sanitarium. I now say "Sanitarium" instead of "Water Cure", for, by act of the Legislature, the corporate name of the "Clifton Springs Water Cure Company" was

changed May 10th, 1871, to the "Clifton Springs Sanitarium Company".

Horseback riding was much in vogue at the close of the Civil War in 1865. Dr. Foster was an experienced and graceful rider, and often was seen riding in company with some of his guests, either in the morning before breakfast or after tea when there was no Chapel service.

Among the hygienic and recreative provisions made by Dr. Foster for his guests was a good gymnasium, with a competent physical instructor. Attendance was urged, and the old gynmasium was well filled with men and women ranging in age from 16 to 70. First the dumb bells, then resting and chatting; then the free exercise; then resting and chatting; then the wand; then the march, when you chose your partner and went through with sundry evolutions ending up with "All promenade". That chassez business did put the tingle into the toes of dignified preachers and smiling school m'arms, to say nothing of the rest of the folks, but that was all the dancing they got, for the Doctor forbade dancing and card playing in the Sanitarium, and he held strictly to that rule while he lived. On every printed card giving the rules of the house were these words: "Dancing and card playing prohibited." He encouraged frolics, of which there were many in the old big west parlor, and he allowed the employees to have one or two hilarious dances in the gymnasium during the year.

The real nerve center of the Sanitarium was the Chapel. Dr. Foster would have it so. The physicians whom he employed, or more strictly those whom he retained, were valuable co-workers with the Doctor in this service, and new guests as a rule readily fell in with what was dominant in the household.





MARY EDWARDS FOSTER



CHAPTER VI

DR. FOSTER'S MARRIAGE

IN the latter part of 1871, there came as guests to the Sanitarium, Mr. W. W. Edwards, of Hunter, N. Y., accompanied by his daughter, Miss Mary Edwards, who was devoting herself to her invalid father's care. She had a striking and winsome personality which attracted Dr. Foster's notice, and later his regard. He sought her presence during her stay; she saw much of him, and their acquaintance ripened into intimacy as the weeks passed by. Miss Edwards was now nearing thirty-five years of age and was in physical health. She had united with the Presbyterian Church when ten years of age. She was mentally gifted, and endowed with a strongly sympathetic and religious nature. *"She was the great-great-grand-daughter of the famous preacher in New England, the Rev. Jonathan Edwards, of North Hampton, Mass. That racial face was clearly outlined in her noble countenance, and the racial characteristics of thought, integrity and moral force marked her own distinct personality. She was a good student. At fourteen she had read Virgil and was well on in Mathematics. For a time

*Copied from Miss Louise M. Hodgkins' letter to *Zion's Herald*, Boston, soon after Mrs. Foster's death, which occurred July 13, 1916.

she had attended Miss Strong's school for young women at Hartford, Conn., and later had spent three years at Miss Porter's famous school at Farmington. Here she made so fine an impression as a student and as a remarkable type of young womanhood that Miss Porter wished to retain her on her faculty with the ultimate idea of associating her in the management of the School. Later when her brother returning from the Philippines, fell ill, and was left at Nice, she hastened to France, but arrived too late for aught but the sisterly duty of caring for her dead. Upon her return, she devoted herself to religious and philanthropic work in her own home town. She organized an evening school for factory youths and a Bible class for young men, from which, many, inspired by her words, entered college and became conspicuous as foremost citizens. She ministered to the unfortunate, especially to the blind."

This was the type of woman to whom Dr. Foster was now devoting his attentions. The style of their courtship may be inferred from a letter she wrote her sister then abroad. Although no word had yet been spoken, she wrote, "If I never meet Dr. Foster again, I know he has given me an impetus to a higher life which I have ever longed for and never attained." It was not many weeks after that when he visited Brooklyn, and formally sought her hand in marriage. They were married the following June.

Dr. and Mrs. Foster's married life was very happy. It is not easy for two positive commanding



DR. AND MRS. FOSTER ON THE STEPS OF "THE COTTAGE"

natures like theirs to harmonize perfectly when at marriage the man is fifty-one years of age, and the woman thirty-five. Many wedded couples travel along life's pathway in tandem fashion, but Dr. and Mrs. Foster travelled side by side with rhythmic step and even traces. Both natures blended into one. They prayed much together. Mrs. Foster was a very wifely wife, who chose to follow in the Doctor's orbit. She undertook new duties, to which hitherto she had been entirely unaccustomed, such as speaking and offering prayer publicly in religious meetings. Their home life and spirit and hospitality were beautiful. They formed plans of public beneficence, and entered thoroughly into the life and interests of Clifton Springs. They had no children and were relieved by faithful servants of much of the drudgery of home cares. The winter following their marriage was spent in Europe, visiting various places.

It was Mrs. Foster's habit to read aloud to the Doctor when they were alone, and in this way a well chosen and extensive plan of reading was faithfully pursued. She entered fully into all his plans and seconded all his purposes. He was greatly blessed in the gifted, noble woman, who, for twenty-nine years was his wife and true helpmeet. She survived him fifteen years, during the first seven of which she bore the heavy burdens of official headship of the Sanitarium, and during the years which followed, she was, by the loving consent of all, the Queen of the household.



CHAPTER VII

LIFE IN FLORIDA

DR. FOSTER'S strenuous work necessitated a prolonged annual vacation, which he took two or three months each winter beginning in 1867 and continuing with rare exceptions as long as he lived. In the winter of '67 in company with other gentlemen, Dr. Foster bought a steam launch and cruised on the St. John River, hunting and fishing. The Doctor was a sure shot with a rifle, a skillful angler and a boon companion. One day a sixteen foot alligator pursued the Doctor who was in a row boat with a negro. The 'gator's head was on the boat and his jaws wide open. He was all fight. It was a perilous moment, but a well directed bullet from the Doctor's rifle solved the problem. The Doctor, when telling it, said the negro was positively pale from fright.

At Palatka he met a Captain Brock, a Confederate soldier, who had a shattered elbow caused by a yankee bullet, who told him of the charms of Lake Jessup with its abundance of game, and urged Dr. Foster to visit the spot.

About two miles from Lake Jessup was a settlement known as the Powell settlement where now stands the village of Oviedo. This Powell was a Baptist minister from Georgia. His son, Lewis Thornton Powell, who is known in history as "Payne" attempted the assassination of William H. Seward, who was then Secretary of State in President Lincoln's cabinet. He was tried at Washington and executed. The father was suspected, though without reason, of complicity with the son's crime, and the negroes in the old Georgia neighborhood turned against him. Alarmed at this and oppressed by a sense of the disgrace that had come upon him and his family, he sought a place of safety and of retirement from his old associations. The war had left him a poor man. He exchanged his small holdings for some wild land near Lake Jessup. Some old neighbors and their families and former slaves joined him. Coming without money and without experience requisite for successful industry in a new country, the settlement soon degenerated in every way. The men gave themselves up to hunting and fishing. Religion was forgotten and drunkenness prevailed. It was to this settlement Captain Brock had invited Dr. Foster. The invitation was renewed the next winter and accepted. The establishment of Dr. Foster's camp among them introduced a new order of things. When Sabbath came, all hunting was suspended, religious services were held, and the people around invited to attend. A Bible Class was organized, and prayer

meetings held. You might think that these lawless fellows would fight shy of the Doctor and his new regime, but not so. The Doctor had a wonderful gift to popularize religion, and these men became his warm, personal friends.

About a mile away, on the beautiful elevated shore of Lake Charm where grew massive live oaks and magnolias, lived Mr. and Mrs. Gwynne. The husband had been secretary of State under Governor Walker in the time of the Confederacy. The Doctor was asked to call there professionally and see the wife. He found a very sick woman. They were in greatly reduced circumstances, having nothing but their small cabin home and a few acres of this hummock land. The Doctor saw her at intervals while in Florida, and when ready to return home, knowing the woman would die if left behind, paid her fare to Clifton Springs, and kept her in the Sanitarium a full year free of cost. The next winter he returned her to her over-joyed husband, a well woman. This was not all. The religious spirit at the Sanitarium had led to her religious awakening. Returning to her Florida home, sound of body and full of Christian zeal, she at once became a missionary to the people. Many were led to Christ through her instrumentality. A great revival followed, and continued until every adult save seven, within a radius of six miles, was converted. This reformation was the beginning of a new life for the whole community. Mr. and Mrs. Gwynne attempted to deed to Dr. Foster about 40 acres of this

wild hummock land as a partial compensation for his beneficence, but he declined it. They insisted, and the matter was finally compromised by deeding it to his new bride, Mary Edwards Foster. Dr. Foster then said to his wife, "Since this land is yours, we will build on it a cottage home, and live here hereafter when in Florida." The cottage was built, and a 25 acre orange grove started around it, which became later a famous grove. In those days Dr. and Mrs. Foster rode horseback extensively, and Mrs. Foster has often spoken of it to me as an ideal romantic period in her life. Six years later Dr. Foster started another 25 acre orange grove, six miles away, on the shore of Lake Jessup, which was known as the Gee Hammock grove. Dr. and Mrs. Foster became leaders in Florida life, and their home a center of hospitality. While the care of the Sanitarium continued to be no less Dr. Foster's vocation, orange growing in Florida became his avocation. We may pause in our narration of facts, to gather up the lessons from the cure of Mrs. Gwynne. It shows Dr. Foster's Christ-like love for humanity when he became so interested in the welfare of this woman. It shows how, in blessing her, he blessed a whole neighborhood through her. It shows his characteristic persistence of purpose, when taking her as his patient he would not leave the work unfinished. It put a stamp and definition upon the Sanitarium at Clifton Springs as God's house of healing mercy. It showed that Dr. Foster was a princely giver.

The events narrated were in the order of Divine Providence, for they anchored him at Lake Charm, no longer a sportsman on the St. John River shooting game, but a centre of Christian and educational influence in that part of Florida. He became a Trustee of Rollins college at Winter Park, and a director of a bank in Sanford. He built a Chapel and Parsonage at Lake Charm, the Chapel in memory of his brother William. He broke up the schemes of money sharks who were charging natives extortionate rates of interest, and secured it for them at standard rates. He helped the negroes by generous employment of them, by eliminating so far as possible intoxicating drinks from the locality, and by helping them to schools and churches. He stimulated enterprise and thrift in the orange industry. He brought down first and last a large number of sick people for a winter's stay, allowing them to get a maximum benefit at minimum cost, charging them nothing for his professional services. The large parsonage which he had built and furnished had seven bedrooms. Bishop Ninde of the Methodist Episcopal church occupied it, and years were added thereby to his Episcopal career. John R. Mott came down, and was re-invigorated for future work. In the winter of 1889 Mrs. Adams and I occupied it. Dr. Foster took us several times to see his Gee Hammock grove. It was then 12 years old, and was a beautiful sight with its twenty-five acres of stately seedlings. Dr. Foster informed us that the grove already had paid for itself, in-

cluding all items of cost and 8 per cent interest on the money invested. That winter he was offered \$50,000 cash for it, which he refused, believing it was more profitable to hold it. The cash returns from the two groves the next winter was \$20,000, but the great freeze came in the winter of 1894-5 when both groves were killed to the ground. Dr. Foster accepted the situation calmly and philosophically saying, it was the Lord's freeze, and not his own carelessness, that did it. When he found there was root life from which came suckers, he gave both groves the best of care and enrichment. Three or four selected suckers were allowed to remain, and in time were headed up into respectable trees, but while profitable, they never had the vigor and fruitfulness of the old groves.

When asked if he did not regret his refusal to sell out before the fatal freeze Dr. Foster replied: "Selling would only have shifted the loss upon another. In declining several tempting offers for both groves, I tried to use my best judgment, and I certainly sought God's direction. I must still feel I acted as God would have me."

A previous problem had been how to ship the fruit for the northern market. Sanford was 18 miles distant and Jacksonville 143 miles by railroad or over 200 miles by river. Dr. Foster had contributed the lion's share toward a St. John's river steamer to ply between Solary's wharf, which was two miles distant, and Jacksonville. This was looked upon with extreme disfavor by the Sanford interests, and

the steamer was run on a snag and wrecked on its second trip. There were those who attributed the accident to Sanford influences.

A branch line from Sanford of what is now the Atlantic Coast Line was projected, and Dr. Foster was instrumental in having it come to Oviedo, passing the edge of his Gee Hammock grove. His packing house adjoined the track, he paying as a bonus \$3,500, while \$1,500 additional bonus secured the extensions of the railroad to his Lake Charm grove. The maximum freight on a box of oranges from Lake Charm to Sanford began at five cents, but soon it was raised to eleven cents. A convention of orange growers headed by Dr. Foster took the matter to the railroad commission at Tallahassee, but it availed nothing. Dr. Foster and his associates then organized the "Oviedo, Lake Charm and Lake Jessup R. R.", to run to Solary's Wharf on Lake Jessup, a distance of two miles, and there connecting with the Clyde Line Steamers direct for New York. A hundred tons of light rails were bought, and the narrow gauge tram road was built. The R. R. freight rates were at once reduced, and more than that, it so happened the F. C. & P. (now the Seaboard) built a branch road from Orlando to Lake Charm, which gave the best kind of competition, and secured a still further reduction in freight rates, changing from 11 cents to Sanford which was 18 miles distant to 7 cents to Jacksonville which was 143 miles distant. The rails of the tram-road were torn up and sold for old iron, but the reduction in

freight secured by the tram railway paid the orange growers one hundred per cent each year on its original cost. Dr. Foster was always a good fighter when it came to a contest.

Several prominent families from the north settled at Lake Charm, because of Dr. and Mrs. Foster residing there, building homes to front the lake and having young orange groves of various sizes in the rear. These with some choice southern families who lived there constantly made an ideal social community. Among these visitors from the north who became permanent citizens, were Mr. and Mrs. Theodore L. Mead, Mrs. Mead being Mrs. Foster's niece. Mr. Mead was a graduate from Cornell University, and a great naturalist, aiming to have growing on his spacious grounds every known variety of plant and vegetable life found in the semi-tropical world. He grew to perfection the loveliest and rarest orchids. Inside their home were several hundred choicest books. Their lives were very closely blended with those of Dr. and Mrs. Foster each winter.

It was at Dr. Foster's initiative that the Lake Charm Improvement Co. was formed to remove the mud and grass around the shores of the Lake and to stabilize its level by a bulkhead and fifteen inch drain at a cost of \$1,500 and to build a cement walk around the lake costing \$1,200, in each case Dr. Foster defraying one-half of the cost as his share.

Returning to the great revival and its permanent results for good, Dr. and Mrs. Foster assumed a

large responsibility for the building of a Union Church for the community, and its proper equipment including books and papers for its Sabbath School. The union church became in time a Baptist church, and then Dr. Foster was largely instrumental in building a Methodist Church in Oviedo, paying fully one-half of its cost and more than one-half of the cost of a parsonage. The society continues to this day, with a regularly appointed Pastor under the care of the Methodist Church South. and the edifice bears the name of "The Foster Chapel". When south, Dr. Foster always identified himself with the Methodist Church South.

In the care of his extensive groves, Dr. Foster did not simply supervise the labor, but taking axe, saw and pruning shears he put in solid hours of hard work in clearing and shaping the trees to his liking. You may ask, with such multiplied activities, where did the Doctor's rest come in? Goethe has said:

"Rest is not quitting the busy career,
Rest is the fitting of self to its sphere;
'Tis loving and serving the highest and best,
'Tis onward unswerving and that is true rest."

Dr. Foster could not and would not rest in idleness. He used to talk a great deal about the quieting and restful influences of the Florida climate, comparing it to a poultice for irritated nerves. "Why," said he, "Even her mosquitoes do not bite with the vim and suddenness of a northern mosquito."

Another element of restfulness realized by Dr. and Mrs. Foster, when in Florida, was the great love all the people bore them, where their slightest suggestion amounted to a command. Their cottage was closed nine or ten months each year, and in it was, not only furniture, but boats, guns, harnesses, saddles and the like, but never was anything stolen. During the last weeks of Dr. Foster's life he had an inexpressible longing to go to Florida and resting on the porch of his cottage to look out upon the beautiful oaks and magnolias and then to look down upon the lovely lake, but it was not to be. Scenes infinitely more beautiful awaited his enraptured vision.

The annual pilgrimages to Florida for a period of one-third of a century were of inestimable value to Dr. Foster, not only in adding to his years and efficiency in the Sanitarium, but the Sanitarium became ultimately the recipient of all the holdings and profits Dr. and Mrs. Foster realized during their stay in Florida.





CHAPTER VIII

WHAT DR. AND MRS. FOSTER DID FOR CLIFTON SPRINGS

DR. and Mrs. Foster's married life organized itself into a daily plan of helpfulness for the people of Clifton Springs. Villagers, who were financially straitened, or sick, or bereaved, or uncertain as to plans for the future, had free access to their home and hearts. Some came to Clifton Springs for residence, in order to be near them. Dr. and Mrs. Foster's more public enterprises grouped around the following: 1st;—the churches; 2nd;—the cause of temperance and local prohibition; 3rd;—a school for young women; 4th;—a local Y. M. C. A. and public library; 5th;—the Foster Hose Co.; 6th;—the Women's Foreign Missionary Society of the M. E. Church; 7th;—The International Missionary Union.

THE CHURCHES

Mrs. Foster at her marriage joined by letter the Methodist Church at Clifton Springs, where the Doctor had been so long and actively identified, and their united relation there was always most vital and faithful. The gratitude of the church was fit-

tingly expressed after the Doctor's death by a mural tablet near the pulpit, on which are inscribed these words: 'In recognition of the loyalty and Christian service to this church of Henry Foster, M. D.'

All the churches of the village received from them substantial help at various times. When the Baptists built their church edifice, Dr. Foster gave them the lots for their church and parsonage. When the Roman Catholics erected their new Church edifice in 1895, the Doctor made a substantial contribution, and rented a pew in it each year thereafter, which custom is continued to the present. Annual offerings were made by him to all the Protestant churches and that custom is continued to the present.

TEMPERANCE AND LOCAL PROHIBITION

Clifton Springs was full of booze, with its many licensed saloons, and frequent exhibitions of drunkenness on the street, until Dr. Foster engaged two temperance Evangelists in 1877, one of whom was the well known Francis Murphy. They held a series of temperance meetings which thoroughly aroused the entire community. A Christian Temperance Union, to be non-political and non-sectarian, was organized, which led a vigorous life for nearly forty years. Union temperance meetings were held on the second Sabbath evening of each month. In the large audiences invariably sat Dr. and Mrs. Foster, the Doctor frequently closing the service with a ringing appeal. This organization became an instrumentality of great power, for a part of its work

was an aggressive campaign whenever the excise question arose in local politics. Gradually Clifton Springs became as well known for its temperance principles and activities as it had been formerly for its booze. With the introduction of the Raines law with its four voting propositions, the Hotel license gained a temporary foothold, because of its special pleadings and plausible promises, but when it was found that this form of license had all the privileges, and all the vices of the other three propositions combined, judged by practical results, the day of Raines Law hotels in Clifton Springs ceased. Clifton Springs has become one of the most beautiful and orderly villages in the state.

Contributory to all this temperance success, has been a local W. C. T. U. which was organized soon after the Woman's Crusade in Ohio in 1873, Mrs. Dr. Foster being a charter member. A Juvenile Temperance organization called "The Loyal Legion" was formed soon after the Francis Murphy Campaign, and over this Mrs. Foster presided with marked activity and efficiency for thirty-eight consecutive years. The many boys and girls, thus trained, became a great temperance asset, not only in Clifton Springs, but also in other localities where their lot in later life was cast. With one exception, Clifton Springs has voted dry at every election since the Murphy campaign.

A SCHOOL FOR YOUNG WOMEN

It was Dr. Foster's ambition, seconded by others, to have in Clifton Springs a thoroughly well

equipped school for young women. It was agreed that the healthfulness and beauty of the locality, combined with the presence of a Sanitarium, where the physical interests of the young women could be so wisely cared for, made this an ideal location for such a school. It was felt that, as the public school of the village had, at that time, no high school department, this enterprise would supply a village want. Dr. Foster's benevolent and enthusiastic nature led him to take hold of the matter vigorously. Rev. Dr. Geo. Loomis who had retired from the presidency of Allegheny College at Meadville, Pa , and between whom and Dr. Foster was a close bond of friendship, was induced by Dr. Foster's very liberal offers, to come and establish the school, which Dr. Loomis named "The Foster School". Dr. Loomis was an able educator, and the school was well patronized, well managed, and well taught. The entire Annex building was placed at Dr. Loomis' disposal, save what was rented on the ground floor for stores. There was a general school equipment, including a boarding and rooming department. The curriculum was of good grade, and day pupils were admitted to the classes. When the long summer vacation came, the Sanitarium was then in its most crowded condition, and these vacated school rooms were filled with Sanitarium guests. The life of the school lasted nine years, from 1876 to June, 1885, when Dr. Loomis died. The enterprise was financially costly to Dr. Foster, and,

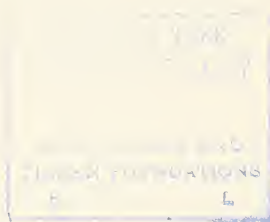
with the growth of the Sanitarium, he came to need constantly the entire Annex for Sanitarium purposes.

Later, an experienced educator and his wife bought property in Clifton Springs and established a boarding school for young women, and a day school for both sexes. Dr. Foster in good part financed the enterprise, which resulted in his becoming through their voluntary conveyance, the owner of the property. This is now used as a home for the Sanitarium nurses.

THE Y. M. C. A. AND PEIRCE LIBRARY

The Young Men's Christian Association of Clifton Springs has enjoyed the distinction of being one of the most vital and successful village Associations in the state, having had an unbroken history from 1877 to the present.

In 1877, four young men, employees of the Sanitarium, established a young men's prayer meeting. Later, Dr. Foster fitted up a room in the gymnasium for their use. In July, the growth of members and interest was such that an Association to be called "The Young Men's Christian Association of Clifton Springs," was organized, which became a part of the State and National Y. M. C. A. During the two years while meetings were held in the gymnasium, it was warmed, lighted and freely kept at the disposal of the young men by Dr. Foster. At the end of that period, believing they were on firm footing, Dr. Foster erected for them, adjoining the north side of the Annex, a two story brick building





PEIRCE PAVILION—ERECTED IN 1880

measuring 84 x 36 feet at a cost of \$12,000, and at the public dedicatory service, he legally transferred it to the Association for its perpetual use and benefit. On the first floor is a large library and reading room, a parlor and rooms for games, while up stairs is a hall capable of seating 300 people, which has been used for various purposes, including the monthly meetings of the Christian Temperance Union. If we add the value of the ground and outlays for various furnishings and improvements, Dr. Foster's gift to the Association amounted to \$15,000.

The Library, which is called the Peirce Library in honor of its principal donor, Mr. Andrew Peirce, is located in the main front room of the Association building, the Y. M. C. A. Secretary acting as Librarian, and is accessible daily not only to the members, but, for a nominal consideration, also to the public. This choice collection of books for circulation, the free reading room with its many periodicals and magazines, the use of the Y. M. C. A. room as the regular meeting place of various local and benevolent societies, the many entertainments, including lectures, concerts, receptions, suppers, contests, games and the like, have made this a center of literary, religious and recreative attraction for the good of all citizens and visitors.

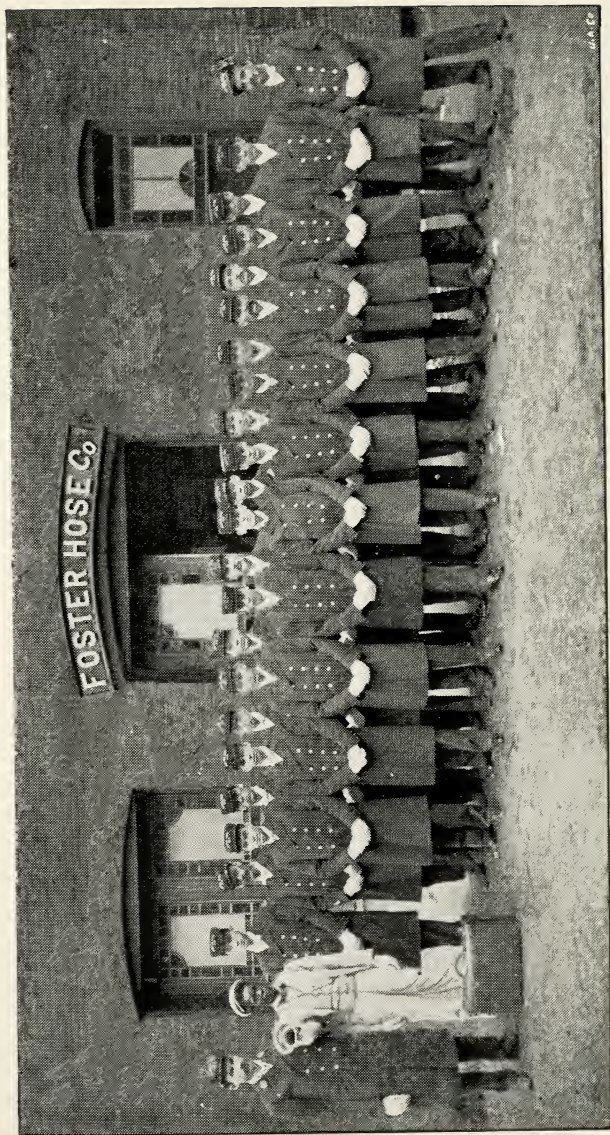
A word should be said of Mr. Peirce. He had been the General Manager of a western railroad with headquarters at St. Louis, which were removed later to New York. In 1877, he came to Clifton Springs with his family for the sake of his invalid

wife. Mr. Peirce and Dr. Foster came into a very delightful social intimacy. Mr. Peirce built the beautiful pavilion over the main sulphur spring and spent months of constant personal supervision in filling, beautifying and perfecting the Sanitarium grounds, all this, costing him in cash \$15,000, he presented as a thank offering to Dr. Foster and his work.

THE FOSTER HOSE COMPANY

In July 1883 The Foster Hose Company was organized, primarily for the better protection against fire of the Sanitarium property, but Dr. Foster's word to the company was, "Go, on the alarm of fire, to anybody in the village you can reach." There were 26 men in the fire company, all employees of the Sanitarium. Dr. Foster met all the expenses of outfit and uniforms, and all deficits in their treasury from time to time, costing him from first to last, as told me by the surviving charter members, from \$5,000 to \$6,000. They were anxious to wear helmets and Dr. Foster agreed to pay the \$130 extra cost, if they would all sign the temperance pledge, which they did. This company has not been excelled in appearance, merit or efficiency by any other in this part of the state, and they have won several prizes including the championship of western New York.

Dr Foster was instrumental in the organization of the village Fire Department in 1887, but it was not until 1896 that the village had a public system



FOSTER HOSE COMPANY—MEMBERSHIP MADE UP ENTIRELY OF SANITARIUM EMPLOYEES

of water supply, both companies depending until then upon the Sanitarium for water, which was furnished without charge.

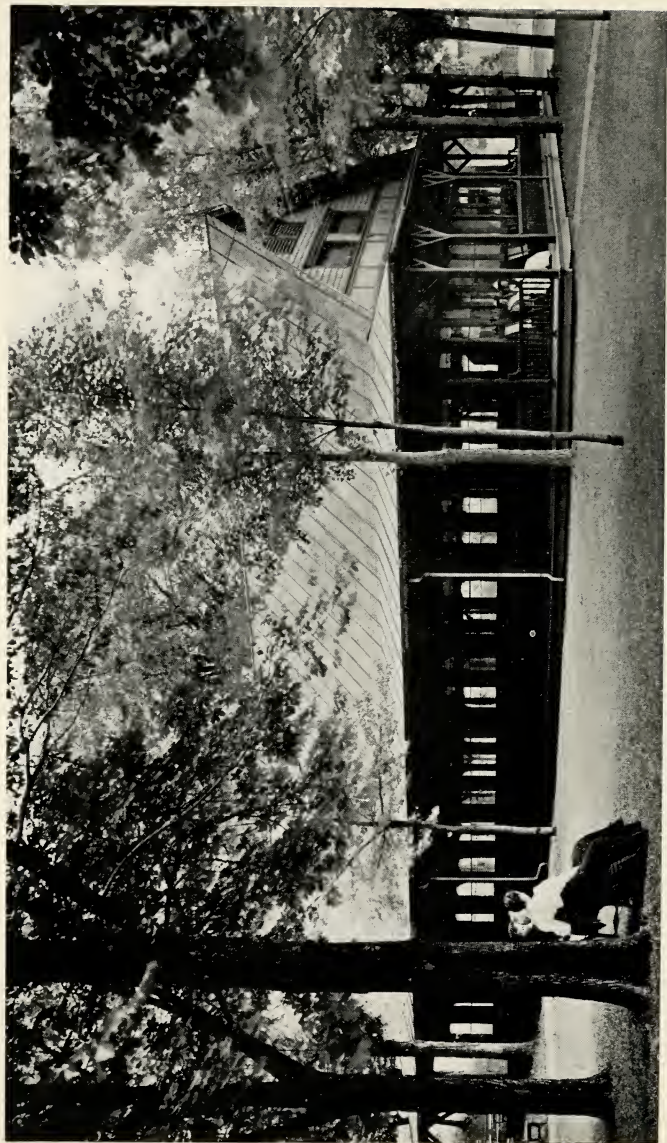
THE WOMAN'S FOREIGN MISSIONARY SOCIETY

Another enterprise, enlisting the active sympathy and service of Dr and Mrs. Foster, was the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The general society was organized at Boston in 1869. An auxiliary was formed at Clifton Springs in 1874, which has had an unbroken history of prosperity to the present. Clifton Springs has become a center of missionary interest and activity. Dr. Foster's invitation to foreign Missionaries of all Mission Boards to come to the Sanitarium for needed rest and treatment, and his concessions as to cost, have brought hundreds of them here, and whenever our local W. F. M. S. had a monthly meeting, it was to be expected that a live missionary, fresh from the foreign field, would be present to speak. A very pleasant feature for the past forty years has been the annual Missionary tea meeting on the Foster Cottage lawn, which has become a notable social event. Here about two hundred persons, many being guests at the Sanitarium would gather, and, after a good repast prepared by the ladies of the M. E. Church, they would listen to two or three spicy five minute speeches, when Dr. Foster would take up in his inimitable, informal way, the plan of securing funds towards making new life members. Every one en-

joyed it. It was quickly done. The contribution amounted to several hundred dollars with practically no soliciting, and no denominational lines thought of. It was everybody's money. I have the list of all the life members thus made, a precious document, Episcopalians, Baptists, Presbyterians, Congregationalists, Methodists, Lawyers, Physicians, Clergymen, Missionaries, common folks, men, women, children and even babies, all there. Dr. and Mrs. Foster started it, but it keeps going. Weather permitting, it is always held on the Foster lawn. Dr. M. S. Woodbury, the Sanitarium Superintendent, and his wife are the host and hostess now. They are Congregationalists, but that makes no difference. This is a tradition, an observance, a memory, God's work. Dr. and Mrs. Foster started the work and lived with it through many decades.

THE INTERNATIONAL MISSIONARY UNION

In 1884 Foreign Missionaries, who were sojourning in the United States and Canada, were invited by Rev. Dr. J. T. Gracey of Rochester, N. Y., to come together at Niagara Falls, Canada, for a week of conference for better acquaintance, and, if feasible, for permanent organization. The call met with a most hearty response. Delightful and profitable days were spent together, and a permanent organization was effected with its appropriate list of officers, Dr. Gracey being chosen president, a post he held as long as he lived. The second meeting was held in early August, 1885, at the same place. The



THE TABERNACLE LOCATED IN EAST PARK—ERECTED IN 1891

third and the fourth annual meetings were held at Thousand Island Park amid the glories and beauties of the St. Lawrence River. Each year the interest deepened, and notables from far and near came. The fifth meeting was held at Bridgeton, N. J. and the sixth at Binghamton, N. Y. I quote from "The Index," the official organ of the I. M. U., concerning the seventh and eighth meetings. "The seventh annual meeting was held at Clifton Springs, June 11-18, 1890, under the invitation of Dr. Henry Foster. During these days, Dr. Foster became so impressed with the possibilities of the Union, that he extended an invitation to it to make Clifton Springs its permanent place of meeting. After prayerful consideration of the change of policy from itinerating to settled life, this proposal was gratefully accepted."

"When the Union assembled for its eighth session June 9-16, 1891, it found, to its great surprise and gratification, that Dr. Foster had erected, for their special accommodation, a beautiful Tabernacle, at a cost of nearly four thousand dollars, almost wholly from his own funds. This was dedicated June 9th, a thousand persons participating in the worship of the hour. Ninety-two missionaries who had rendered in the aggregate a thousand years of service on foreign mission fields and more than three-fourths of whom were expecting to return to render further service abroad, beside those newly going to the field, made an impressive company."

It was Dr. Foster's habit whenever he issued an invitation, to more than make good every implied promise. He was a generous host, sparing nothing for the pleasure of his guests. If he could not do it in that way, he would not do it at all. This tabernacle is a spacious beautiful structure, 50 x 85 feet, with a generous porch on all sides, the sides of the building proper being nearly all doors and windows. The room, with its spacious platform and 500 opera chairs, is lighted at night by electricity. If you were there and wished to hear J. Hudson Taylor or Dr. Nevius talk of China, or Bishop Penick of Africa, or Dr. Eugene P. Dunlap of Siam, or Dr. Cyrus Hamlin of Robert College in Turkey, or Edgerton Young about his Indians and his dogs in northern Canada, or John G. Paton of the New Hebrides, and could not get an opera chair, you might bring your own and squeeze in on the porch or even on the lawn and with every double door wide open, you would see and hear it all.

At the dedication of this tabernacle, June 9th, 1891, Dr. Foster said, "Ladies and Gentlemen: This evening and this occasion marks an era in the history of the Clifton Springs Sanitarium. It is the welding of another link of the Providential development by which the Institution is coming to the largest ability to do the work, and accomplish the mission God has given it. The Tabernacle is not an afterthought, but a forethought, a rounding up and bringing nearer to completeness the plans laid, as I think more than forty years ago. Therefore

you can well understand what I mean, when I say that I come to this hour with great gladness and joy. If when we mark the steps along the way we think God is leading us, and there find success in the completeness of any part of the work, though the whole may be far from finished, there comes joy and gratitude to God, who doeth the work, giving pleasure now and brighter hope in the near future. It is with this gratitude to Him, that we come this evening to present this Tabernacle to God, to whom it belongs and we now present it to Him, for his own purposes, for the furthering of His own cause, and the accomplishing of that which he has proposed concerning us. Therefore as His I ask the Brethren to dedicate this Tabernacle this evening to the worship of Almighty God. Let them dedicate it, not only to Divine worship in its ordinary acceptation, but to all purposes that give promise for the uplifting of the race, and the forwarding of the Kingdom of Christ among men.

The response was made at some length by the Rev. E. P. Dunlap, of Siam.

Dr. Foster lived to enjoy nine more annual gatherings of the International Missionary Union in this Tabernacle. Each year he gave, in the most hearty manner the words of welcome, playfully inviting them to scrub and get clean and to eat to their fill.

He greatly enjoyed these occasions, so full of mental stimulus, and of closest spiritual fellowship. He dearly loved these missionaries whose heroic

type of consecration to God was so akin to his own. He was not without the belief that the annual gathering of such a body of foreign missionaries would be a great blessing to the Sanitarium, in deepening its own spiritual life and in defining more closely its religious aims and purposes. The missionaries paid Dr. Foster great reverence, for he towered among them as a great prince in Israel. I remember well his leadership of the 9 a. m. Sabbath service in 1898. It was masterful. His theme was Consecration, a thought with which he lived daily. His words were weighty, illuminating, inspiring, and back of the words was the man himself. At the farewell meeting on the following Tuesday evening, Dr. Foster spoke as the practical Physician, sane and prudent, rebuking the fanaticism that will allow Missionaries to violate physical laws because engaged in holy work. "In order that you may do good work," said he, "you must take care of your health. It is not necessary that missionaries break down as they do. God has made good food for different climates. Be careful that you have it. Keep your houses in good sanitary condition. Do your part, and God will do his. You are under laws, and the Master sometimes says to you, as to the Disciples of old, "Come ye apart and rest awhile." Remember you are not a machine."

During the ten years of Dr. Foster's participation in these annual missionary meetings, he was always the same magnificent host. Yet he left nothing in writing instructing the Trustees of the Sanitarium

as to invitations after his decease. It was his plan to leave them entirely free to act from year to year as future conditions and circumstances might determine. As a matter of fact, they have repeated the invitation each year to the present time. The Tabernacle was built not only for the Missionary gatherings but to be put to varied uses for the better accommodation both of the Sanitarium and of the village. These Missionary gatherings have been a great inspiration to the people of Clifton Springs. Immense audiences have gathered, especially for the platform meetings in the evening and on the Sabbath.





CHAPTER IX

THE CHAPEL

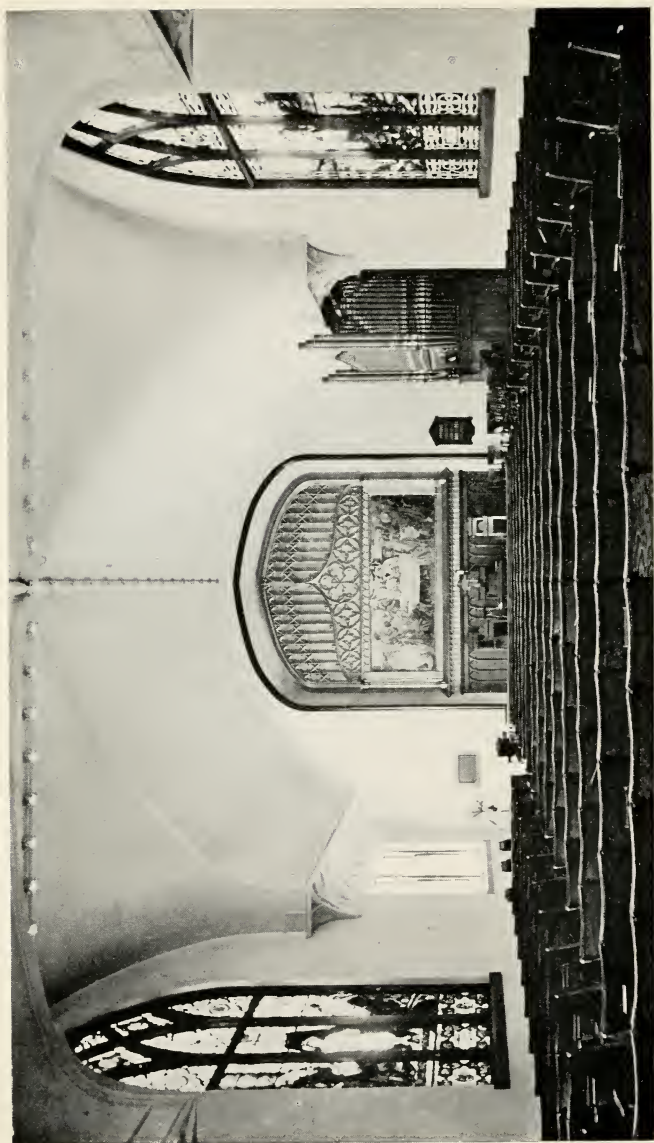
THE Chapel, which has held such an important place during the life of the Sanitarium, had its humble beginning in Dr. Foster's medical office, where he conducted daily morning prayers and other religious services. Soon the office was too small for the attendance, and the parlor was used until the east wing of the brick building was erected in 1856, which had its complete chapel equipment with pulpit, pipe organ, and one hundred and sixty six opera chairs, besides sufficient room for couches, settees and wheel chairs. This, for forty years, was the sacred place, full of hallowed memories for literally thousands of people. Until about 1864 Dr. Foster was the priest of the household. Occasionally a sermon was preached by a visiting clergyman. Dr. Foster's Bible class met in the Chapel each Sabbath at 1:30 p. m.—a seemingly impossible hour, following closely after morning preaching and a full dinner, but it prospered. For one thing, the guests were not yet scattered to their rooms to enjoy an afternoon siesta. Several clergymen officiated as chaplain for brief periods between 1864 and 1870, among whom may be mentioned Rev.

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THE CHAPEL

Dr. F. G. Hibbard, Rev. Rawlinson of Michigan, and Rev. Lewis Hartsough, who were Methodists, and the Rev. Dr. S. J. Humphrey, a Congregational minister of Chicago. I am told that Dr. Humphrey made a very careful compilation of remarkable answers to prayer which Dr. Foster experienced during the time of our Civil War, which unfortunately has not been preserved. In 1870 Rev. Lewis Bodwell, a Congregational minister from Kansas, came with his invalid wife, and was the Chaplain for twenty-four years, when a fatal malady caused his death in 1894. During Mr. Bodwell's illness and for a time subsequent, Rev. C. H. James, a Baptist clergyman, officiated. Following him, Rev. J. Q. Adams, D. D., a Presbyterian minister, now a member of Auburn Theological Seminary, served for nearly four years. I followed him in 1898, and was chaplain for seventeen years, until July, 1915. The present incumbent is the Rev. A. B. Richardson, D. D. Dr. Foster's absorbing interest in the chapel was doubly rooted. As a consecrated Christian, his vow to build a house which should be in the fullest sense God's house, called for it. As a physician, he wished it for its medical value. It is not often that the medical and religious errands of chapel services are combined, but they were with him. Many, who rely on spiritual agencies for healing the body, insist that all physical means and remedies must be discarded, and many skilled physicians fail to recognize the therapeutic value of religious faith and prayer. Sir Oliver Lodge, an eminent

English Scientist of modern times, has said, "You might almost as well try to cure disease by prayer without treatment, as try to cure it by treatment without prayer. You must use both." Dr. Foster put the same thought in these words: "The Lord Jesus Christ is the real healer. No pathy—hydro-pathy, allopathy, homeopathy, electropathy, or any other pathy, ever healed a man. That is, it is the work of the wise Physician to put the human being, by personal cleansing and in other ways, in harmony with the ordinary laws of life and health, to be in the proper position to get well. But the Divine power alone can heal, no matter whether it is directly or through means applied." "The chapel, then," added Dr. Foster, "is the heart center of the Sanitarium, and here many a patient has claimed to have received fresh accessions of spiritual life which have reacted upon his physical nature and promoted his return to health and strength." Dr. Foster believed not only in the reflex value of Christian faith upon the vital organism, but also that prayer to God was a force in nature, as real as the law of gravitation. In harmony with this belief, he appointed, very early in the history of the water cure, each Monday evening as the set time for intercessory prayer, covering a variety of interests, but mainly for physical healing. Requests in writing were presented by guests or their friends or by physicians and in many instances were mailed from various parts of our country, and even from across the seas. Gradually a prayer league was formed, composed

of former guests, covenanting to spend from 7 to 8 each Monday evening in prayer, wherever their residence might be, thus keeping in sympathetic union and fellowship with the chapel services. This number ran into the hundreds, including a long list of missionaries in foreign fields. The results of the Monday night meetings for intercessory prayer have been marvellous, but no tabulation of cases has ever been made. While Dr. Foster was eminent as a physician and business manager, yet the crowning glory of his life was in his religious character and work. He held no office of Church or State. He was simply a Christian layman, but his large Bible Class each Sabbath afternoon attended by lawyers, judges, college presidents and professors, bishops and clergymen, showed him to be the masterful leader. An Episcopal clergyman said to me: "While we participated, we literally sat at his feet, listening to his words of spiritual wisdom and interpretation." Dr. Foster was a painstaking and profound Bible student. He was especially happy in summarizing all that had been said in the Bible class, and in driving home the central thought of the hour.

Until his later years, he led all the prayer meetings in the chapel, unless prevented by serious illness or necessary absence, and in those days there were three, besides the women's meeting led by Mrs. Foster, which met each Saturday evening. The one on Wednesday evening was of a general character, and the Friday evening meeting was

devoted to a deeply spiritual study of the International Sunday School lesson for the coming Sabbath. You may ask why there were so many prayer meetings. It was Dr. Foster's way, and they prospered. He put no requirement of attendance upon guests, but upon the physicians and their wives the requirement was definite. He felt that a house divided against itself could not stand, and therefore those associated with him in chief service must share his spirit and aims. In his selection of physicians he felt there was no incompatibility between being a first class physician and at the same time a first class Christian, and, while he would not sacrifice the one for the other, he believed, if he looked far enough, he could find the happy combination. This he steadfastly sought.

After the employment of a salaried chaplain, he no longer said grace at meals, or led in morning prayers, save as he took his turn along with the other physicians in leading them on a specified date each month. He never let any ordinary duty keep him from chapel. He was proverbially there on time, and usually a little before time.

In 1880 I was brought on a bed to the Sanitarium from Chicago, where I had served Methodist churches for several years, and I was under Dr. Foster's personal care. When able, I attended an evening prayer meeting and saw several ladies lying upon couches placed near the pulpit. Later, I asked Dr. Foster why that custom. Said he, "I encourage it, and its results are good. We bid them

relax utterly, absorb without conscious effort the spirit of the meeting, and they get from it a better hold upon themselves and a stronger faith in God." I found soon, that, during the prayer meeting hour, everything else stopped, save Cyrus Linton, the Clerk, who kept a weather eye out for fresh arrivals, and John Dewey, the faithful old Cashier, who was chewing his lips as he footed up his totals; but the big parlor and corridors were vacated. Even the elevator stopped running during the prayer meeting hour, and, during my twelve months stay, that rule for the elevators obtained without exception. Gradually, as the life of the house grew more complex, and a training school for nurses was established, the rule for the elevators was relaxed.

Dr. Foster as the leader of a religious service possessed a remarkable combination of gifts. He was a born leader; he commanded and held your fixed attention; his own soul was aglow, and his mind was richly stored with well prepared thoughts upon the theme of the hour. In his talks he was brief, direct, often pungent, always convincing. He held you; he absorbed you. He awoke responsiveness in you, and before you had the opportunity you wished to take a part. In prayer he was most reverent, deliberately kneeling on both knees before beginning, and then his opening words were of adoration, "We adore Thee, Heavenly Father." His God was a great God.

I have heard men pray like nimble jacks, beginning to pray while taking a bodily position, and

talking to God as though he were a familiar chum living just around the corner. Not so with Dr. Foster. There was a stateliness about his prayers. The prayer he offered at the dedication of the present Chapel in 1896, reminds one of King Solomon's prayer at the dedication of the Jewish Temple. In 1902 Fleming H. Revell Company published a book entitled "Life Secrets," "Spiritual Insights of a Christian Physician by Henry Foster, M. D., compiled and arranged by Theodora Crosby Bliss." It is arranged topically, each topic with its sub-topics, thus furnishing a fine compilation of the Doctor's teachings, but to know his power in the chapel, you need his living personality, the occasion, the attentive listeners, the circumstantial setting, and the felt presence of the Holy Spirit.

I will quote from a few paragraphs to give you an idea of the Doctor's way of putting things.

"Whether God immediately raises the sick one to health in answer to prayer, or whether he does it in His ordinary way through blessing the means, no matter if it be in five months or five years, it is precisely the same with Him. It is the work of God. He uses law—the law of our physique, the energy of our will, and the uplift of our imagination. He lays hold upon every faculty for the development of our being."

"I think we have the warrant in our possession that prayer is introduced as one of the forces in God's government, as positively as is the force of gravitation, stronger than light or heat, exalted

above all. He has set prayer to lay hold upon, and control all other forces, and move them to bring honor to Himself and blessing to the race."

In speaking of the use of feeble things, Dr. Foster said, "Those members of the body which seem to be more feeble are necessary. This is an illustration of the principle by which God chooses His instrumentalities. The right arm or leg of a strong man is not as necessary as one secreting gland, because a man may live and work without his arm or leg, but remove that gland, he dies. Here is the principle that God brings before us. He takes feeble ones to do his work. Going past the self-conceited man, He touches by His grace and spirit a feeble woman on a bed of sickness, not able to leave her room, bed-ridden for years, yet able to smile upon the visitor and to point such to Jesus."

Speaking of service, he said "In our little sphere we cannot reach the world, but we can reach just so far as we ourselves touch humanity. It is not the much we may have, or the much we may do. It is not the performance of great things in this world at all, but simply the daily living, not for ourselves alone, but for Christ and those around us."

In speaking of the mystery of life, he said: "Wherever we turn we come face to face with mystery, not in our religion alone, but in everything. Our very being is a mystery that taxes any human intellect. What God asks us to do is to accept the condition that we are in a world of mystery, believing that what is now beyond our com-

prehension, shall be solved by and by. In the rounds of the eternal life we shall come to know more and more of God and His ways—so if we do not understand today we need not be discouraged. Enough that we are to have through eternity something that shall be sweet employment.”

Often the Doctor put great thoughts into very few words. Here are a few sample nuggets.

“It takes more time and patience for God to fit us to receive blessings, than it does for Him to bestow them.”

“The person who attempts to set a watch on his lips, trying to gag them, is always beaten. He would better go to the root of the matter, and have the Holy Spirit control the thoughts before they are formed in the brain.”

“We are God’s promoters; when He has a scheme on hand, He looks around and chooses the one best fitted to do the work.”

“Work never hurt anyone; work is one of the conditions of long life and happiness.”

No foe can cross the protecting circle of the Everlasting arm. “This is my child,” says Jehovah to every adversary, “thus far shalt thou come but no farther.”

“Faith is the receiving agent of the soul, as the hand is of the body.”

There is a small volume of 70 pages, published by the Willard Tract Repository of Boston, copyrighted by Charles Cullis, of Boston, in 1887, en-

titled "Chapel Talks," by Henry Foster, M. D., which has this preface:

"For many years hungry souls have been fed on heavenly bread in the chapel of the Sanitarium at Clifton Springs. These pages are crumbs from the Gospel feast. The "Talks" were given by Dr. Foster during the spring months of 1882 and 1884. They were reported from memory, as nearly verbatim as possible, by a temporary resident of the Sanitarium. The only thought in preserving them was personal benefit; but so great has been the help derived from these suggestive words, that it seemed best to publish them with the prayer that the Holy Spirit, who has so signally blessed them in the past, will use them still further in his glorious work as Teacher of the Truth."

E. G. I.

The contents of the little book comprise 21 chapters, as follows: The Great Deliverer; Spiritual Vision; Prevailing Prayer; Spiritual Insight; Fruit Bearing; The Eye of the Soul; As a Little Child; The Living Word; The Divine Forethought; God Our Helper; The Rich Young Man; Chastening Prayer; Consecration; The Christian Warfare; Christian Service; The Rest of Faith; Abraham's Call; Justification by Faith; The Widow's Mite; The Covenant of Jehovah.

I have named these topics to show how simple, spiritual, practical and varied were his messages. His statements were absolutely clear, and he never left one befogged as to his meaning. He abominated vagaries and dreamy speculations. Whether the

mental trip was by rail, water or air, he always landed you on terra firma. It was his habit to think things out very patiently, but when he came to a conclusion—and he always came to one finally—they were very fixed. He was very free and some times even playful in leadership of a service, and he called out table talk responses all over the room.

One of the beauties of the chapel has been its purely interdenominational spirit and life. Dr. Foster insisted upon this. He established the custom that the Holy Sacrament should be administered every month, the form for one month being that used by Episcopalians and Methodists, and alternating the next time with the form observed by Presbyterians and others. I counted one Sabbath morning when we had the kneeling form, twenty-six religious bodies represented by those partaking. Following the public service the Chaplain always administered the rite privately in their rooms to those requesting it. In the early eighties, an informal song service was started in the parlor each Sabbath evening directly after tea. This became so popular that it was moved to the corridor and later to the chapel, and for many years has formed an unbroken part of the evening service. Dr. Foster established the rule, and it still obtains, that no religious service in the chapel shall exceed one hour.

As I have written this chapter, there has rushed upon me a flood of memories, sacred, hallowed, precious. In the furnishings of the chapel now, are

three memorial gifts for Dr. Foster. In the southeast corner are two bronze tablets erected to the memory of Dr. and Mrs. Foster by grateful employees; in the southwest corner is a beautiful pipe organ costing nearly \$3500. This was installed soon after Dr. Foster's death in loving memory of him. Lest it should be heavily over-subscribed, it was stipulated that no one could give more than five dollars. Behind the pulpit is a magnificent large mosaic, representing Christ's institution of the Lord's Supper, at the particular moment when he said, "One of you shall betray me." It reminds one of Da Vinci's famous work, having the long table, but the Disciples are differently grouped with different faces and costumes and with a radically different interpretation of Judas Iscariot. This is an original; the cartoon was furnished by Mr. Frederick Wilson, an American artist, and was reproduced in its present form by the Tiffany Glass and Decorating Co., of New York. They placed it on exhibition at the Columbian Exposition in Buffalo, and at its close, installed it in the Clifton Springs Sanitarium Chapel, at the call of Mr. and Mrs. M. M. Buck, of St. Louis, who purchased it and presented it as a memorial gift to Dr. Foster. The lettering reads:

"To Thee, O Lord, be the Glory forever."

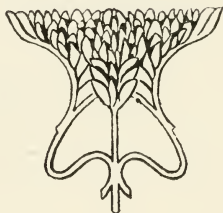
In Memory of Dr. Henry Foster,

Born Jan. 18, 1821.

Died Jan. 15, 1901.

By his friends, Mr. and Mrs. M. M. Buck.

On Jan. 18, 1901, the casket, containing the mortal remains of Henry Foster, was tenderly borne by chosen employees from this Chapel to the village cemetery for interment, but many have felt that his spirit yet lingers around this sacred, consecrated spot which he so dearly loved.





BRIDGE OVER SULPHUR BROOK LEADING TO SOUTH PARK



CHAPTER X

THE DEED OF TRUST

ON November 1, 1881, Dr. and Mrs. Foster executed a Warranty Deed conveying to the Clifton Springs Sanitarium Co. the entire Sanitarium plant, with all its equipment, to be held in trust forever for certain purposes and upon certain conditions named. The conveyance included the Cottage property subject to Mrs. Foster's life estate and the entire Foster Block subject to an indebtedness of \$35,000. The deed covered also, all water supply, Fire insurance for \$160,000, and insurance of \$52,000 upon the Doctor's life, which yielded \$69,000 at his death as he had allowed the annual dividends to buy added insurance. Later, Dr. Foster added the Sanitarium farm of about 350 acres with all its stock, machinery and other belongings. The consideration named in the conveyance was, the authority conferred upon Dr. Foster by several acts of the State Legislature, to carry out an intention formed in 1850, of presenting this property as an acknowledgment of the Divine favor, which had blessed and prospered his efforts.

The Deed provided for a self-perpetuating Board of thirteen Trustees to administer the Trust, five

of whom should be elected by the Board and eight holding Trusteeship by virtue of their office, as follows: A Bishop of the Methodist Episcopal Church, appointed by the Board of Bishops of that Church; the Bishop of the Diocese of the Protestant Episcopal Church, embracing Western New York.

Six Foreign Missionary Secretaries, one from each of the following Boards: The American Board of Commissioners; The American Baptist Missionary Union; Presbyterian; Methodist Episcopal; Reformed Church in America, and a member of the Committee of the Protestant Episcopal.

The public was greatly impressed by the munificence of this gift, and it received generous notice from both the secular and religious press of the land. It was known that this was the private property of the donors, but it was not commonly known, that the conveyance was but the consummation of a cherished plan dating back through three decades.

An examination of four Acts of the Legislature of the State of New York will make this matter plain.

The first act, passed April 5th, 1854, recited that Henry Foster and his associates in said Institution were duly constituted a body corporate, by the name of the Clifton Springs Water Cure Company, with requisite powers to maintain and enlarge it. The reader will recall how Henry Foster bought out the other stockholders between 1856 and 1864.

The second Act, passed July 22, 1867, recited that the said Henry Foster was the exclusive owner of

the capital stock, and all the assets of the said corporation, and, as such, was the beneficial owner of all the property real and personal, and that the said Henry Foster designed to create a permanent trust of the said property, and of all his interest therein. The purpose of this trust was, that the income of said property, after devoting a proper amount for the maintenance and betterment of the Water Cure, enlarging from time to time the Institution as needed, and perfecting its equipments, shall all be applied to the free keep and care in said Institution, or at reduced rates, of evangelical clergymen, when coming for needed care, if indigent or not fully able to meet the bills. The same rule should apply to members of their families under like conditions, and also to church communicants in good standing who are in like straitened circumstances and need such treatment, always giving a preference to ministers and their families.

The Act further recited, that in order to accomplish the purposes of such trust, it is necessary that such Infirmary should be made a permanent institution, and that such trust should be made a permanent trust, and that the Corporation may enlarge its holdings and benefits through grants and the like.

Also that the said Henry Foster may transfer grant and convey the said property to the Clifton Springs Water Cure Company, to be held in trust by them for the purposes prescribed by the said Henry Foster.

The Act further prescribes,

That after the said Henry Foster shall have executed said conveyance, Trustees shall be appointed, with requisite powers to discharge their duties in accordance with the conditions and terms presented by the said Henry Foster, and agreed to by the Trustees.

For body of this Act see Laws of 1867, Ch. 973.

The third act of the Legislature, passed May 10, 1871, changed the name of said Corporation from "The Clifton Springs Water Cure Co." to "The Clifton Springs Sanitarium Co," and ordered that all the provisions of the Act of July 22, 1867, should apply to said Institution under its new name.

The fourth Act of the Legislature, passed early in 1881, provided that the Trustees should be certain persons thereafter named by Henry Foster in his conveyance.

These four Acts constituted the legal consideration making valid the conveyance of Nov. 1, 1881, and defining its fundamental aims and requirements. The full text of the Deed of Trust is lengthy, but a digest or outline of its essential features, will be of interest.

The original Board of Trustees were: Two Bishops, Matthew Simpson, of the M. E. Church, and Arthur Cleveland Coxe, of the Protestant Episcopal Church.

Six Foreign Missionary Secretaries:

Dr. N. G. Clark of the American Board.

Dr. John M. Reid of the Methodist Board.

Dr. J. N. Murdock of the Baptist Board.

Dr. F. F. Ellinwood of the Presbyterian Board.

Dr. John Cotton Smith of the Episcopal Board.

Dr. John M. Ferris of the Dutch Reformed Board.

Also

Dr. Anderson, President of Rochester University.

Dr. Shaw, Pastor of the Brick Presbyterian Church,
Rochester.

Judge J. C. Smith of Canandaigua.

Mr. Andrew Peirce, and

Mr. William Foster, both of Clifton Springs.

To these thirteen Trustees was added Dr. George Loomis, President of the Foster School in Clifton Springs, with the proviso he should have no successor.

This was a strong, representative body of men, with broad vision, ripened experiences, interdenominational spirit and naturally close sympathies with Dr. Foster's religious and philanthropic aims.

The Board was to have general control of the Institution, except the matters expressly vested in the Superintendent or Chief Physician. They could make by-laws, appoint committees, purchase and sell real estate, and contract debts upon the credit of the Corporation, only the aggregate indebtedness at any one time should not exceed \$20,000, not reckoning the existing debt of \$35,000.

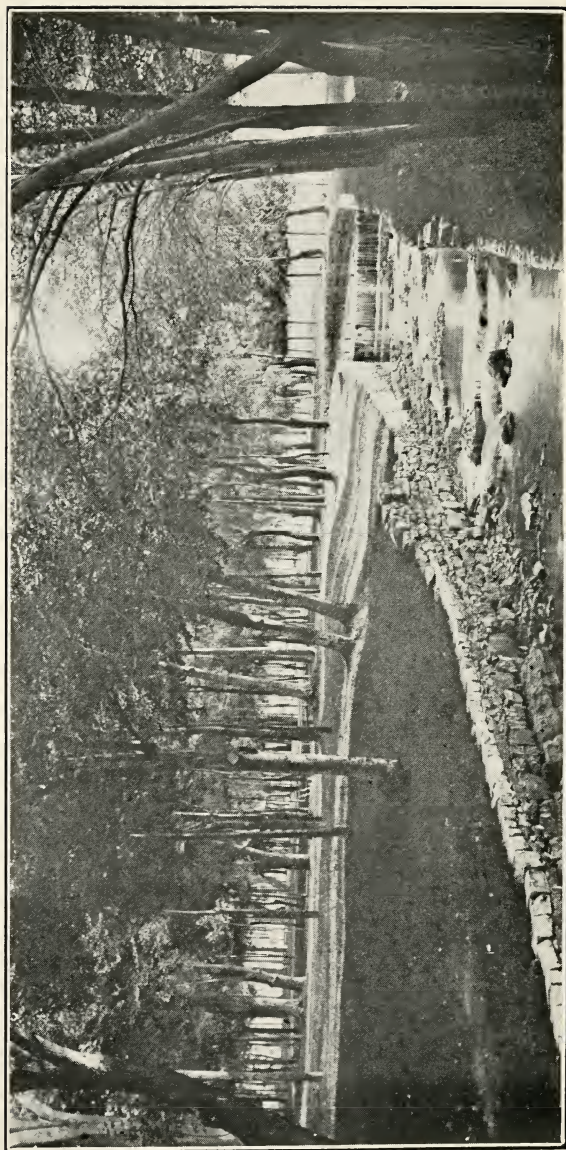
They must appoint a Superintendent, and might if they deemed it necessary, appoint a Treasurer, his doings and accounts being subject to their

supervision, and his books and papers should at all times, be open to their inspection.

Dr. Foster's plan in having an Attorney of high rank on the Board has been closely followed, in having as successor of Judge Smith, Judge Adams, and later Judge Robeson, both of Canandaigua, and now Judge Sutherland of Rochester, for valuable legal counsel and guidance.

It was the judgment of the Board, that as soon as vacancies occurred among the elective Trustees, Dr. and Mrs. Foster should be chosen, and that was done. All the Trustees readily accepted their responsibilities, and were faithful in attendance. They diverted him from his daily rounds of calling upon the sick, to a more exclusive attention to business, especially of planning and supervising new construction. The first President of the Board was Bishop Matthew Simpson. They were to receive no compensation for their services beyond their expenses.

In addition to the care of the property, they were to have the general supervision of the management of the Institution, meeting from its receipts all expenses of maintenance and upkeep, and also of all needed betterments. They were to pay off an existing indebtedness of \$35,000 resting upon the Foster Block or Annex, and to provide a sinking fund of \$50,000 which, together with the proceeds of fire insurance policies, should constitute a fund for rebuilding the Institution in case it was destroyed by fire or otherwise. Meanwhile, this



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\$50,000 should be treated as an endowment fund, the interest thereon to be applied toward the support of the Institution. All the capacity of the Sanitarium, beyond the requirements named might be used for eleemosynary purposes, by taking patients at reduced rates, or gratuitously, according to the following conditions:

Beneficiaries shall be one of the following classes:

(1). Missionaries, and their families, who are dependent upon their salaries for support. (2). Ministers of the Gospel, and their families, who are dependent on their salaries for support. (3). Teachers, and indigent Church members, who are unable to pay the prices of the institution.

Preference shall be given to the several classes in the order above named.

The institution is not designed to be a home for incurables, or a boarding house for the poor or sick, but is intended to confer its benefits upon those persons of the classes above named, who are sick, and who need the treatment afforded by the institution, to enable them to resume their work in their respective occupations above named, as soon as possible.

The number of beneficiaries, their length of stay in the institution, the rates to be paid by them (if any), and also rates to be paid by full-paying patients, are to be determined by a majority vote of the medical corps of all the physicians, actually employed in said institution as hereinafter provided, subject to the approval of the Trustees. In the

future, as has been the practice in the past, Christian missionaries or ministers, and their families, and teachers and their families, boarding elsewhere, may receive medical treatment in the institution gratuitously, or at reduced rates. The rates which they shall pay (if any), and the length of time they shall receive treatment, shall be determined by a majority of the medical corps, as heretofore stated, subject to the approval of the Trustees.

One section of the Deed of Trust reads: "I wish the institution to follow the custom, by which it has grown and prospered, of giving, annually, under the direction of the Board of Trustees or its Executive Committee, donations to worthy objects, such as, each of the six Missionary Societies represented in the Board of Trustees, the American Bible Society, and the Young Men's Christian Association. Also, to continue the rental of three pews in the Methodist Episcopal Church, at Clifton Springs, for the use of the patients of the institution, at the price of two hundred dollars a year, from which is to be deducted the annual gas bill of the Church."

"CHIEF PHYSICIAN AND SUPERINTENDENT"

These two terms represent the one appointed by the Trustees as head of the institution; but while the designation is two fold, they mean one and the same person.

The one so appointed must have been on the Medical Staff of the institution for at least twelve months, in order to be eligible for election, and he

must be in hearty sympathy with the spirit and design of the institution.

This is the wording: "Whenever a vacancy shall occur in the office of Chief Physician, or it shall become necessary to make a change in said office, such officer shall be elected by the Board of Trustees from the Medical Staff of the institution, or he shall be a person who has had at least one year's practice in the institution and has become thoroughly familiar with its life and the details of its working, and he shall be also one who is in hearty sympathy with the spirit and design of the institution in its past history."

The Deed of Trust (p. 101) recites that the Chief Physician, with the approval of the Trustees, shall appoint the heads of the several departments of the institution, who shall be responsible to him for all details, but all questions that may arise therein, and in the matter of suspending or dismissing unworthy physicians, or filling vacancies on the Medical Staff, the Treasurer shall be associated with him.

As to the qualifications of physicians, this is the language: "It is my wish that the Medical Department be conducted upon the most liberal and scientific principles, always seeking the highest good of the patient, morally and physically.

"To that end, I require that no physician shall be employed in the institution who is not a regular graduate of some reputable Medical College. Also that each physician shall be a consistent, working Christian, seeking to exert a wholesome influence

in social and professional life among the patients.

"A sufficient corps of physicians is to be employed, at all times, to perform the medical work of the institution, one of whom must be a female physician."

As to the use of a Chapel and employment of a Chaplain, this is the language: "I require the Trustees to maintain, warm and furnish a chapel, in such a manner that it shall be comfortable and appropriate for the purposes of social religious conference and formal public worship.

"I require that the Trustees shall employ a Chaplain who shall be an ordained clergyman of some Protestant Christian denomination.

"The Chaplain must be able to accept, and make the foundation of his public preaching and private instruction, those views of Christian doctrine ordinarily known as 'Evangelical'. By the term 'Evangelical', I understand such confessions of faith as the thirty-nine articles of the Protestant Episcopal Church in the United States of America, and the Heidelberg Catechism teach in common, without regard to those points of doctrinal detail and laws of church organization and discipline which such confessions may contain. I do not wish, however, that such Chaplain shall separate himself from the communion and disciplinary control of the church to which he may belong, but only that he shall limit himself in his work as Chaplain of the Sanitarium among the patients of various denominations, by the general conditions above expressed.

I direct that he devote his entire time to the promotion of the moral and religious culture of the patients, seeking by his labor, to promote that religious faith and trust which, in the history of this institution, have been found so useful in the restoration of mental and bodily health. To this end, I wish him to maintain and preside over social meetings for prayer and religious conference; to conduct a class for the study of the Scriptures of the Old and New Testaments, and to provide by himself or some other proper person for a service, with a sermon, twice on each Sunday in the year, for the moral and doctrinal tone of which he shall be responsible to the Trustees. In case of any distinctly marked departure, in teaching or conduct, from the conditions above named, he shall be liable to removal by the Trustees.

"It is my intention and desire that the religious services, herein provided for, shall be simple, practical, brief, and pointed, so that no undue strain shall be put upon the mental or bodily strength of the patients. To secure this end, the number and length of such exercises, apart from the public services on Sunday, shall be controlled by the Chief Physician.

"I desire that the religious exercises, thus provided for, shall be conducted as far as possible, in harmony with the system, aims and spirit of the Founder of this institution, and observed during his life and administration."

Having served as Chaplain in the Sanitarium seventeen years (1898-1915) the writer desires to add the following:

The pastoral opportunities afforded any minister of the gospel are nowhere better than the Chaplain finds in the Clifton Springs Sanitarium. If he is tactful and anointed of God, he is gladly welcomed by the sick. Their hearts are hungry for his ministration, not all alike, but there is a high average. And why not? Weak, suffering, discouraged, lonely, facing they know not what, they would scarcely be human, if they did not give him a wide open door to their hearts. Those seventeen years of mine are crowded with most delightful memories. I would gladly rehearse them, but that is not the errand of this book. I say this much for two purposes. First to certify the medical wisdom, and the business wisdom also, of Dr. Foster's plan in providing so fully for a Chapel and a Chaplain. Second, to say that the Chaplain's success is largely dependent upon the earnest cooperation of each one on the Medical Staff.

The Chaplain's official position is somewhat peculiar. He is not the head of a department, for there is no one under him, and he can make no rules, save as to the conduct of the services. The Sabbath services are defined in the Deed of Trust. All other services are determined by the Chief Physician as to frequency and length, but the Chief Physician cannot appoint the Chaplain, for he is chosen by the full Board of Trustees at their an-

nual meeting, and they determine his length of stay and fix his salary, which is paid from the general fund.

It is of the utmost importance that there be a very close personal and working fellowship between the Chaplain and Chief Physician.

Knowing that circumstances and conditions would change with passing years, Dr. Foster wisely provided that the Trustees, by presenting a written petition of all their number then in office might amend, alter or rescind any of the provisions of the Deed of Trust, or add new ones thereto, so far as they relate to any matter not affecting the fundamental nature and object of the trust.

The closing part of the Deed of Trust reads: "If it shall happen that the Sanitarium, in its management, shall be diverted from the spirit and letter of this instrument, or shall be prostituted to private and selfish interests, it shall be the duty of the Trustees to close the institution, sell the property for cash, or on reasonable credit, and divide the amount received therefor, together with the endowment funds of the institution, equally among the several missionary societies represented in the Board of Trustees, to be used by the said societies, respectively, for foreign missions, and in such case for the purpose of enforcing this condition, an action may be maintained, in any Court of competent jurisdiction, by the Attorney General in the name of the people of the State, or by the missionary societies herein above mentioned, jointly, to wind

up the said corporation and distribute its assets as herein above provided."

Such is the Deed of Trust dated Nov. 1, 1881, and altered by agreement of the parties July 9, 1891. This Deed of Trust was the crowning feature of Dr. Foster's work. This defined, and gave perpetuity, to his life and aims. For this he had toiled thirty-one years that he might bring the institution to that stage of maturity and strength where this could be done. This mapped out the spirit and aims of the Sanitarium for all the future.





CHAPTER XI

RIPENING EXPERIENCES

THIS chapter is designed to cover such items of special interest in the last twenty years of Dr. Foster's life as are not presented in other chapters. Throughout, I have chosen to follow the topical, rather than the strictly chronological order; for instance, his life in Florida, embracing a few weeks each year for a third of a century, is all presented in one chapter. In general the smoothest, sunniest years of Dr. Foster's life were from 1880 to 1890. He was elderly, but not old; well and strong enough for his tasks and reaping the fruits of long years of service. In his early life he was opposed and well nigh ostracised by many; now he was loved and revered by all. The Deed of Trust made a profound impression upon the general public, and his self sacrificing spirit and holy purposes were understood and appreciated as never before. Representatives of the press, both religious and secular, seemed very fond in those days of writing up an extended account of the Sanitarium. Guests arranged pleasant surprises for Dr. Foster. One night they hung him. They wished a life sized oil portrait of him, which should become the property of

the Sanitarium. Funds came promptly from former guests living in thirteen different states. On Tuesday evening, August 21st, 1888, the portrait was unveiled. The crowd was there. Senator A. G. Cattell of New Jersey made the presentation speech, in which he said, "It is an open secret, known to you all, that we are here tonight to witness the hanging of Dr. Foster within these walls. He has been tried by a jury of his chosen friends and after a full and fair trial the verdict is, he must be hung."

Dr. Foster, not to be outdone, arranged a pleasant surprise on the Christmas following, when the guests were invited into the parlor after dinner, where he unveiled a thoroughly lifelike portrait of Mrs. Foster, and she too was hung. Mrs. Loop, a well known artist of New York City, had established her home in Clifton Springs, and her brush produced these two masterpieces which adorn the Sanitarium parlors to-day.

I give this as a sample of the Doctor's life during these years. He went about quietly on his daily rounds, for the most of his life was routine, but it was a blessed routine, full of love and reverence for him. The guests of those days are mostly gone, but now and then one returns, who remembers them, with the same old feeling. If the reader should visit the Sanitarium now, please talk with those in employ who were in service then; with Ernest A. Miles, now Treasurer; with Albert Bossart, the Sanitarium chef; with Frank VanDyne, who superintends the carpentry; with John Sheehan, who

superintends the laundry; with Edward Deveraux, the gardener, and florist; with Gregory Lindner, the baker; with David Anderson and Frank Bradt, masseurs; with others, men and women; get them all together, or meet them separately, and you will find 100 per cent of the same feeling with each. The Doctor reprimanded them occasionally but he was so true, so God fearing, so loyal to their every interest, that they loved him more and more. These were prosperous years, and though busy, they were not exceedingly strenuous. At that time, the Doctor's chapel talks were much written about, and even edited and published. He felt a great relief when the Deed of Trust was executed, and the official care of things was committed to a body of strong, representative men. He was fond of visiting the farm which was one mile away, and this he did almost daily. His sister's son-in-law, Mr. Cotton, was the farm manager from 1880 to 1909. The buildings were poor. The inventory of stock which included 18 cows together with hay, grain, tools and implements footed up only \$1200. The milk from the cows was sold to the Sanitarium which met only partially the needs of the house. Two laborers did all the work. William Foster died in December, 1881, and the farm passed to his brother, Dr. Henry, who gave it thereafter his personal supervision and control. He began at once extensive improvements. The old buildings were repaired and new ones erected. Two hundred additional acres of land were purchased. The dairy of eighteen

common cows was replaced by over one hundred registered Holsteins. Dr. Foster would have the best in stock and machinery, and the most modern methods of farming. Pasturage and the old fashioned hay-mow were superseded by well constructed silos filled with ensilage. Mr. Cotton told me that Dr. Foster put up the first silo in the state of New York. New buildings arose—new stock barns, new residences which housed twelve married laborers and their families, besides several single men. He built a creamery with all modern machinery, for he was determined that the Sanitarium should be furnished with an abundant supply of the best milk and cream, ice cream, and butter that the country afforded.

He constructed an abattoir with cold storage attached. Stock was bought and slaughtered, furnishing at one time all the meats used at the Sanitarium. Fowls were plentiful. Hog raising was a great industry on the farm, the best stock obtainable being bred, and from 300 to 500 swine were raised each year, some slaughtered for the Sanitarium use, but more sold and shipped on foot. Mr. Cotton wrote me, "Dr. Foster seldom missed a day for years going to the farm. He enjoyed seeing its growth and prosperity, having in mind all the minute details, and giving his personal instructions. His mind mastered all conditions and problems. He was kind, sympathetic, and a friend to everyone, especially to those in his employ."

Dr. Foster's method of farming might appear hazardous. It certainly would have been such for the average farmer, but he had a Sanitarium treasury to draw from, and he had a Sanitarium needing just such a farm back of it to supply its needs. It was a great asset to the Sanitarium to have such supplies at command, and it was a great asset to the farm to have such a sure market every day of the year for its supplies. They were necessary to each other.

The last decade of Dr. Foster's life was more strenuous and attended with more disappointments and difficulties. God did not permit his faithful servant to enter upon a period of retirement, "*Otium cum dignitate*"—before his final leave taking; quite otherwise. There was the erection of the new main building which was a colossal undertaking. The big freeze of 1895 in Florida destroyed to the ground his two famous orange groves which before were easily worth on the market \$100,000. Disappointment disarranged his plans for the future. The infirmities of age were increasing. Dr. Foster had suffered much from rheumatism which later induced serious and finally fatal heart trouble. He had no natural successor to carry on his great work when he was gone. Who should do it was a burning question in his mind. The Board of Trustees was composed of very busy men, whose residences were scattered, and for the most part remote: Boston, New York, Philadelphia, Buffalo and elsewhere. Dr. Foster felt he must have

a worthy local successor, and that meanwhile this man should be in training. Matthew B. Gault, M. D., came on the Sanitarium medical staff in 1875. He was gifted, and had rendered fine service. Dr. Foster came more and more to feel that he was the man. Dr. Gault was placed at the head of the medical staff, and during Dr. Foster's winter absences, he was given temporary administrative control. He had a fine presence and a pleasing manner. His salary was placed at \$5,000 besides furnished rooms and board in the Sanitarium which then was considered exceedingly generous. About this time Dr. Gault married the lady physician, Miss Wright, who continued in office after her marriage. Their prospective headship was reasonably assured; but sometimes the unexpected happens, and it did in this case, when Dr. and Mrs. Gault suddenly left in November, 1890, never to return. Dr. C. C. Thayer, who had been on the medical staff from 1880 to 1886, when he resigned and established private practice in the city of Minneapolis, was urged to return to the Sanitarium, which he did early in January, 1891. After a little he was given the position of Medical Director which he held for several years. Dr. Foster retained the supreme headship of all departments until his death, but he had no well defined plans for the future. So far as possible, he relieved himself of medical cares, save as a consulting physician, and gave himself more particularly to the supervision of the business interests. It was easier for a new

physician to have the medical care of patients, than it was for any new man to supervise the varied and complex business interests. In 1897 Dr. Foster conceived the idea of a rotating medical directorship, the incumbent after twelve months being relieved by another member of the medical staff. Three physicians shared in that rotation, Dr. Thayer, Dr. Spaulding, and Dr. Loveland. Dr. Spaulding came in September, 1893, and is yet on the medical staff. He was Medical Director when Dr. Foster died, and during the seven years following, when Mrs. Foster was Superintendent. [Dr. Spaulding died Oct. 7, 1920.]

A bright feature of the last decade of Dr. Foster's life was the marked development of the Medical department. One of the stipulations when Dr. Thayer returned from Minneapolis was that a Nurses Training School be established and this was done, largely through his instrumentality, in 1892. The first class of eight young women graduated in 1894, receiving their diplomas and pins. The school has been a marked feature of the life and work of the Sanitarium ever since, assuming more and more importance with the passing years. In 1904 the course of study which at first was two years was extended to three years. At all graduating exercises, it was Dr. Foster's custom, after the formal address, to speak to the nurses, in a personal, fatherly, advisory way, words well chosen and fondly remembered. Dr. Loveland came to the Medical Staff in 1888, and remained eleven years.

During that time, he suggested several important changes and improvements which were instituted, such for example as the systematic keeping of case histories, pharmacy and laboratory records, the making of blood and sputum examination, and the employment of a graduate Pharmacist. The Sanitarium was coming to have a more thoroughly scientific staff of physicians. Dr. Baright now at the head of the Medical Sanitarium at Saratoga Springs was a member. Dr. Foster was ambitious for the latest and best in everything. Surgery crept in, and in 1898 Dr. J. R. Boynton, a surgeon from Chicago, was added to the staff. The upper floor of the new addition to the Annex was devoted to surgery. Dr. John A. Lichty, now an eminent physician in Pittsburgh, and the President of the Sanitarium Board of Trustees, was a physician at the Sanitarium from 1893 to 1899, with some intervals of absence for study. He has told me this and it illustrates forcibly Dr. Foster's ambition to have the latest and best in medical equipment. When Dr. Lichty was leaving in the fall of 1895 for a six months study in Europe, Dr. Foster asked him to look up everything about X-ray, which seems to have been first discovered or first brought out in Europe, in 1894, but was not used in a medical way until sometime later. Dr. Lichty carried out the instructions, and X-ray apparatus was installed in the Sanitarium in 1897. It was crude, quite unlike the instantaneous photography and very superior work done in the Sanitarium today, but it was a

beginning and an early beginning. Progress was the watchword. The throat department under Dr. Loveland was followed by more specialized work under Dr. Smith, now of St. Louis and he was followed in 1895 by Dr. Merritt, whose department comprised throat and nose, eye and ear. There was a marked development in the last decade of Dr. Foster's life of affiliation of the Medical Staff with the County, State and National Medical Societies. Dr. Foster lived to see the policy, now so strong, well established, of intimate relations between the patient at the Sanitarium and the home physician. Gradually, with increasing physical infirmities, Dr. Foster came to feel the need not only of a medical director, but also of a business manager who should, under Dr. Foster, have charge of the business affairs and management. The choice fell upon Mr. H. J. Bostwick, who had been business agent in China of the American Board of Commissioners for Foreign Missions. Mr. Bostwick entered upon his duties in 1896. At Dr. Foster's death he was elected Treasurer, which office he held until 1918.

There is one lesson we may learn from Dr. Foster's anxiety to name his own successor, and that is to leave to the future the work of the future. The Deed of Trust was eminently wise, and it provided sufficiently for the future. How often wills seek to safeguard, but are too specific, and only entangle and embarrass. How often life insurance policies make wise specific provisions for a present situation,

which are unwise ten years later. How little Dr. Foster dreamed that, at his death, Mrs. Foster would be chosen by the Trustees as his successor, and how thoroughly approved by everyone would be the choice they made. Dr. Foster had purposed from their marriage that Mrs. Foster should be unacquainted with the vexatious and seamy side of Sanitarium affairs, but that she should simply visit the sick with smiles, flowers and comforting words, be active in the chapel, and be a social leader in the delightful fellowship of the place. Providence ordained a new task for her, and while she had much to learn, no one else could have carried the prestige of Dr. Foster's name, and reflected his aims and spirit as well as she.

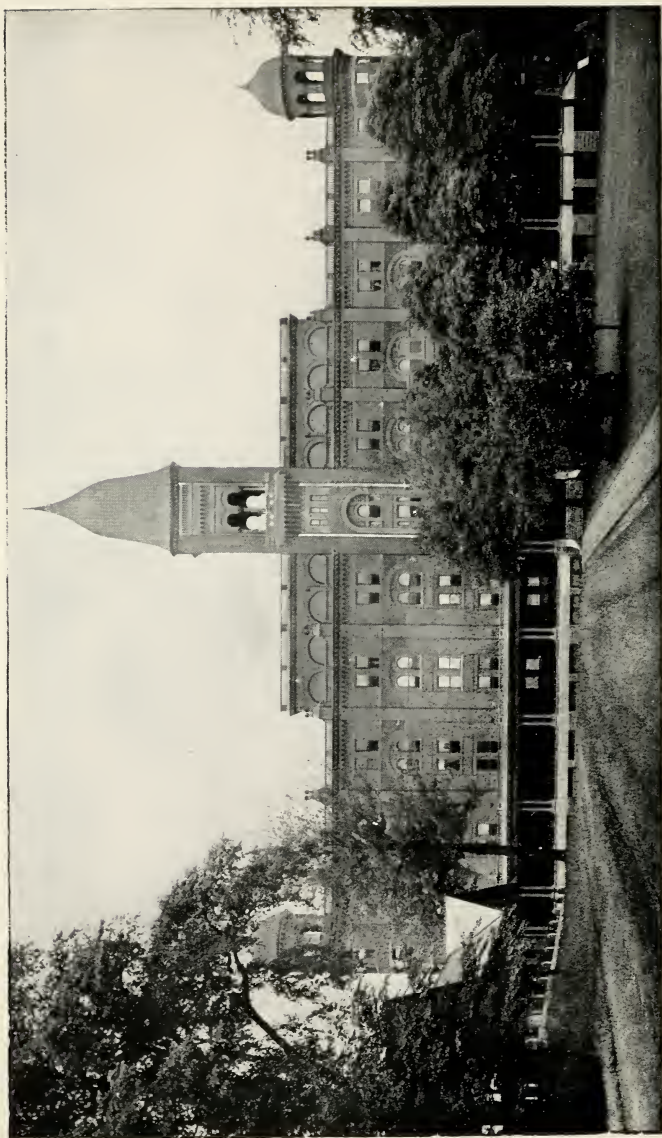


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CHAPTER XII

THE NEW BUILDING AND ITS DEDICATION

THERE have been three Sanitarium buildings on substantially the same site. The first, the old original frame structure dating from 1850 to 1865; second, the brick building, the east wing of which was erected in 1856, the west wing in 1864, and the center, where stood the old frame building, erected in 1865. This completed brick structure stood for nearly 30 years, and it had a glorious history but the time came when it was deemed inadequate, especially because it was not fireproof. For over 20 years Dr. Foster had prowled about at night watching against fire. He seemed obsessed with the mental imagery of a conflagration, and of helpless invalids being imperilled. Fires had occurred around him. To the east, the mammoth air cure establishment was destroyed by fire in January 1872. To the west, a few years later the three story Warfield block was burned. Other fires occurred. It is somewhat remarkable that, in all its history, the Sanitarium escaped. Dr. Foster felt there should be a new fireproof building of the best construction, modern, ample, and erected on the old site in order to communicate with the vast working plant in the

rear—bath rooms, laundry, kitchen, bakery, machinery, shops, and the like. In the thirty years now closing, vast changes had come in everything. Steel was taking the place of wood in the framing of large buildings. Electric lighting was superseding tallow candles, kerosene and gas. I remember well in 1880 when a patient, that the gas was turned off at precisely 9:30 p. m., which left the guest in darkness, save as he lighted a tallow candle, which the house provided for every room. In those days there were no electric call bells, and no professional nurses. If one were ill at night and needed attention, he must tie his towel to the door knob, that the night watchman, in his hourly rounds through the halls, might see it, and attention be given.

Dr. Foster was now in the seventies, and he longed to see the new building completed before he died. He had not the money, but he believed that God, who had provided so wonderfully thus far, would provide now.

The past decade had been one of prosperity for him, both at Clifton Springs and in Florida.

The fireproof addition at the east end of the Annex Block was erected in the fall of 1889, costing \$55,000, which was soon paid for from Sanitarium profits. The total annual receipts in the care of the house were then about \$190,000, and the total annual expenses about \$160,000. In early September, 1892, began the tearing down of the west half of the large brick building of 1864 and 5. It was a busy time with gangs of workmen until the following

June, when the west half of the new building was completed. Its cost was \$143,087. The Doctor had hoped for enough money to meet this. He was a prodigious worker, and a mighty man in prayer, but he did not know how to solicit funds from others. He had hosts of admirers and friends, and a few contributed towards this new enterprise, their gifts totalling about \$15,000. Dr. and Mrs. Foster gave \$60,000, which practically stripped them of all their earthly possessions, save their two orange groves in Florida. Those were killed to the ground in the big freeze of 1895. A few years ago Mrs. Foster sold the Gee Hammock grove for \$12,000, and later the home grove with its buildings for \$7,000. To supplement the \$75,000 of gifts toward the cost of the new west half, the Trustees adopted the plan of endowing certain rooms in the Sanitarium, those fully endowed costing \$15,000, which gave the donor control in perpetuity of an ordinary room, along with board, medical care and treatments free of charge for one person, whom the donor could designate from time to time, the only stipulation being as Dr. Foster tersely put it, the person sent must not be an incurable or a nuisance. Three such rooms were secured, yielding \$45,000. In 1898 another \$15,000 on the same plan was added. Then dear old Dr. North of the Sanitarium medical staff undertook to raise another \$15,000 for this purpose by frequent public entertainments. This cost him great labor, but it was a labor of love, and others became his willing helpers. It was another case of

"Dr. North and his friends." Our Dr. North had been at the Sanitarium since 1861, save a short interval. He was a genial, lovable man, a Yale graduate, a fine physician, a Christian gentleman, and a capital story teller. As he made his announcements from time to time in the dining-room, always closing: "proceeds for the benefit of the endowment fund", the guests smiled and went and gave generously. By and by the Doctor had the needed sum, little dreaming that when too old and feeble longer to practice medicine, it would be his good fortune to walk into that room, and enjoy all its privileges while he lived.

Another plan of endowment arose in this way. Some foreign missionaries came from their fields of labor to Dr. Foster's "Repair Shop", too ill to board in the village, and too badly stranded financially to stay in the Sanitarium, even with the customary discount for missionaries. It occurred to Dr. Foster it would be wise if the various Foreign Missionary Boards would each create what is termed a partially endowed room by the payment of \$1200, receiving in return the privilege of placing one of their missionaries of this particular type in the Sanitarium, where the cost to the patient would be the same as charged in the village. Seven endowments of this kind were created, yielding to the building fund \$8400, but Dr. Foster deemed it wise not to continue the plan further. I have mentioned that absolute gifts aggregating about \$15,000 came from a few friends. Of these Rev. John M. Reid,

D. D., of the Methodist Church, and one of the original Board of Trustees, gave \$5000; and \$3,757, the remainder of her estate at her death, was given by Miss Bates who had lived in the Edwards home before Mrs. Foster's marriage. Her request to be buried near Mrs. Foster's last resting place was granted, for she lies near by in the Foster cemetery lot. From June, 1893, until the fall of 1895 the west half of the new building and the east half of the old adjoined, and were used as one building. It made the old half look diminutive and ashamed, but Dr. Foster was determined to wait until the needed money came in answer to prayer, before proceeding further. In February, 1895 a goodly company of business men, who were mostly guests in the house, convened and earnestly discussed the situation. Dr. and Mrs. Foster were in Florida. These men felt that owing to the Doctor's advanced age and infirm health, the east half should be completed without delay, and that it should be done by issuing \$150,000 of bonds secured by mortgage on the Sanitarium property. Their united request was conveyed by letter to the Doctor. In his own mind he opposed it. He would hold on to God by prayer, and yet these men were his warm friends, sane, wise business men. What should be his answer? For a time he withheld it, but finally acceded. Many have thought a far reaching mistake was made, and that if a project wisely planned and wisely executed had been undertaken to raise the same sum by donations from friends, it would have

succeeded. The work on the east half was begun in the autumn of 1895 and finished the following June. The completed building presents a magnificent appearance with a frontage of 244 feet. It is five stories in height, besides a well lighted basement containing pharmacy, laboratory, nurses parlors, medical offices, storage rooms, while at the top are towers, and the roof itself is utilized in various ways. About one-third of it, called the Solarium, is enclosed with large glass windows, the interior furnished with rugs, couches and easy chairs, where the sick can bask in the cheerful and invigorating sunshine. Two safety elevators run from top to bottom, giving wheel chair occupants access to all parts of the building, and to the grounds with their 62 acres of beautiful groves. Each of the guest rooms has steam heat, gas, electric lights and electric bells. The halls are warmed by fresh air forced into them after having passed over steam heated coils. On the first or main floor is a large beautiful dining room, ample corridors, general business office, three connecting parlors, Superintendent's medical office and waiting room, a library and reading room containing 4000 volumes and eighty periodicals and magazines, and last, but not least is a beautiful chapel capable of comfortably seating three hundred persons. This building is deemed fireproof for its construction is of steel, terra cotta, brick, stone and marble, while the floors are of tile, and the doors are covered with metal, making it as proof against fire as is possible. The

cost of the east part was \$123,055, making the total cost of the building \$266,142. Bonds calling for \$150,000 were issued bearing interest at five per cent per annum payable semi-annually, dated March 1st, 1896, due in 15 years, with pre-payment privileges after five years. Dr. Foster withheld them from bankers and brokers who were ready to take them, and he succeeded in placing them in small, well distributed lots, for the most part, among personal friends of the institution.

Next was the dedication of the building to Almighty God. The dedication of the first building with its brick east wing was on July 25, 1856, which was a mile-stone in the Doctor's early career. The dedication of this building occurred forty years later, July 10th, 1896. I cannot do better than to quote in part from the souvenir booklet published at the request of many friends, giving a full account of that day's services.

The first page contains these words: "The dedication of the beautiful chapel, and imposing and magnificent new building of the Clifton Springs Sanitarium on July 10, 1896, was the fitting occasion for the celebration of the completion of the great life-work and the great goal for which Dr. Henry Foster had been striving for forty-seven years. The interesting programme for the day included a preaching service at 10:30 a. m.; a platform meeting at 3 p. m., and an evening meeting of reminiscences at 7 p. m."

"The chapel is commodious, with a seating capacity of about 300. Plush upholstered opera chairs occupy the central portion of the room. The soft olive shade of carpet and pulpit furnishings blend richly with the light of the two large beautiful memorial windows placed on opposite sides of the room. A pleasing and gratifying study in art is the window on the east side, placed there by Mrs. F. W. Benedict, of New Haven, Conn., in memory of her father, Edmund Lear Piper. The window represents Hoffman's "Christ Child in the Temple," the original painting of which is to be seen in the modern gallery at Dresden. The window on the opposite side is in memory of Rev. Lewis Bodwell, who was chaplain of the Sanitarium from 1870 to 1894. It represents Christ the Good Shepherd, and was given by friends of Mr. Bodwell, to thus perpetuate his memory in the place where he gave so many years of unselfish toil.

"In the chapel is a pipe organ of rich and unusual tone. Incandescent lights from groined arches and frescoed cornices, while making a grateful method of illumination, give beauty at night to the surroundings. The Sanitarium building itself is a superb monument to modern skill and invention, being complete in every detail for its specific purposes, and combining in its appointments and furnishings, the comforts and attractions of the highest grade hotels."

 The dedicatory sermon by Bishop John H. Vincent of the Methodist Episcopal Church was mas

terful, and it reflects well the spirit and aims of Dr. Foster.

The text was from Romans 1:16, "The power of God unto Salvation." Philips Brooks once said: "Salvation is health," and this is an excellent and radical definition. It implies normal conditions, the rightly used power of self-control, normal relations to man, to God—the true environment, harmony with the human and divine, the recognition of all personal obligations, the true and steady trend of the soul onward and upward. It implies, too, that there are divine forces from the all encompassing God—a current of divine life in human character. The best man and the best angel lives by life from God, as planets are held together, and held in their places and illumined by the sun. Salvation then, in a certain sense does mean health, *salus*—health, and *salvus*—safe. Salvation is the burden of revelation, the mission of the Church, the work of Jesus, the theme of the Christian pulpit, the high aim of a true life. Salvation is health.

"Salvation is possible; salvation from despair, from benumbing and dwarfing doubt, from the discouragements of an evil consciousness, from the chill of apathy, from the reign of selfishness, from the dominion of passion. Heroes of the faith in all ages and in all conditions of life have demonstrated it. Subjective experience, outward transformation, lives of righteousness have witnessed its reality. Salvation is a reality.

"If salvation is health—we may inquire in this Hall of Health, among these springs of water, in the presence of these physicians, on the occasion of the dedication of this Sanitarium—What is the relation of salvation to physical health? This institution was established, and has been conducted on the theory that there is an intimate relation.

"Today, we enter a new Chapel, which is to be, as was the old, the very heart of the Sanitarium, symbol of the forces of healing and of help which the institution has represented and commanded from its earliest beginning. Dr. Foster has, from the first, avoided the fanaticisms which so often accompany religious schemes for physical healing. He has closely followed, or been guided by the true philosophy of health—the philosophy which I have crudely set forth this morning, the philosophy which exalts spirit above body, putting a scientific value all the while on the body, and on the laws of its care and cure, subjecting the physical to the power of the spiritual, recognizing the value of environment, the almost omnipotent energy of the personal will, insisting upon genuine religious experience as conditioning the body and ministering to its normal state, seeking to promote inward rest and the joy of being, in a perfect and present salvation.

"About Dr. Foster and his life I must say a word. Think of the weary ones who for all these years have been rested both in body and spirit here! Think of the suffering ones who have here found

relief! Think of the despairing souls who have here found hope! Think of the guilty souls who have here heard God's voice of pardon! Think of the struggling souls who have here ceased to strive and to kick against the goads, and have here cried, 'Lord, what wilt Thou have me to do?' and have found answer and accepted God's commission! Think of ministers who have gone from this place to preach a new gospel, and live a new life! Think of the souls who have been won to the Lord because of the new light that shone upon them at Clifton Springs! Think of the poor—the very poor—who could never have continued to serve church and family and society but for the hospitality which this institution has so long and so generously extended! Think of the sceptics who came here denying the Book and the Christ and the Life of divine rest, and who have gone away with God's own spirit of peace resting within their glad hearts! Think of the dying who have here heard words of loving farewell and who here have heard a blessed welcome from the opening heavens! Think of the souls waiting—somewhere yonder—to greet the man whose skill healed them, whose love won them, whose example convinced them of the reality of the faith he defended."

At the close of the sermon Dr. Foster offered the dedicatory prayer, which in its reverence, unction, thought and language, is a portraiture of the man, and should be presented in full.

“O, Thou Who dwellest in the heavens, and upon the earth, and in the hearts of Thy children, we thank Thee that Thou art also interested in the affairs of men. We thank Thee that Thou dost go before them, planning life’s work for them, and then by Thy power and grace uphold them, every loyal, loving heart accomplishing the thing that Thou hast set Thy heart upon. We thank Thee that, long before we lived, Thou didst plan this Sanitarium at Clifton Springs as it is this day. We thank Thee that Thou hast been with all the workers and those who have united together in carrying out this work, to uphold them, and hast upheld them by giving wisdom, giving strength and giving grace sufficient to do the work of God here.

“We thank Thee that Thou hast been here ever manifesting Thyself, and we thank Thee profoundly for the large number of souls that have been converted to God here, and for the large number of souls that have been converted who have come here distressed, and sick, and sorrowing, needing the touch of the Divine hand, and hast sent them forth to labor again in the vineyard of God, and hast strengthened them, and hast opened a new life to them, and made them more efficient than before because of the healing waters here and because of the prescriptions of the physicians, and because Thy will was given and Thy power imparted.

“We adore Thee for all Thou hast thus done for us here, and now, as Thou hast carried us on to the completion of the building, the enlargement of its

opportunities and the increase of its facilities for doing the work of God, we now come, O Thou blessed God, to present it renewedly unto Thee. Thou knowest we have worked together for that end, lo these many years, and for the purpose of doing the largest amount of good work for God and humanity. We come now to present it renewedly unto Thee for Thy blessing upon it, Thine accepting grace, for unless Thou dost receive it, unless Thou dost enthrone Thyself here, unless Thou dost here manifest Thy power and grace, it will be for naught. Yea, worse than naught, because we have professed to follow Thee; we have declared that Thou art here; we have published that Thy presence was here, and this house as Thine own place where Thou hast deigned to come and dwell, and meet Thy children, yea, meet all who called upon Thee with a loving heart.

"Therefore, we ask Thee now to come more fully than ever before, to come even now into this room dedicated to Thy service. Here receive it as Thine own. Here, O, Christ! take up Thine abode and here manifest Thy power and Thy grace upon all hearts who come here. Yea, enter into the entire dwelling. May every room be the presence chamber of Almighty God. May every room be the place where souls may meet Thee, where they may find Thee to the joy of the heart, to the health of the body, and the uplifting of the spirit.

"We pray Thee, Lord God, that whenever the sick heart, the sinsick soul, here calls upon Thee,

that Thou wouldst meet every such heart and forgive and uplift them, and so may they find Thee to the joy of the heart, and go away into the world to serve the living God, and to testify to a risen Christ.

“When anyone comes here sick, and sorrowing and especially with mind overshadowed overcast by disease and disappointment, and despair takes hold of them, if then they look up in the face of Jesus, if then they cry for mercy and for health, if then Thy servants in their hearts carry them by faith to God, hear their petitions and their prayers and remove disease, and lift the cloud from the mind and let grace divine enter in, and let God deliver them from the thralldom into which Satan has brought them, and so may they too, go forth rejoicing, serving the Lord Christ.

“When any come here in pain and suffering under the distress of a human affliction, Oh, hear their cry and answer from Heaven, and manifest Thy power and grace here in relieving and strengthening and uplifting, and send them forth to serve the Lord God.

“And we ask Thee, Oh, our Father, now to accept this our prayer, and hear us while we still look up to Thee, for we desire greatly now the manifestation of Thyself. Now, Thou blessed Spirit, come and fill the room, yea fill the house, and may the glory of God be established here and ever be seen here, so the glory of this latter house may be greater than that of the former.

“We thank Thee for all Thou hast done, but we look for greater results, greater manifestations of

Thy power and grace. We look for more of God with us.

"We ask Thee to give grace to those physicians who so lovingly and so constantly give themselves to the labor of healing the sick. Give them wisdom to prescribe aright, and go Thou with the means into the body, and there give efficiency to the means used, and may they be very potent because prescribed by hearts loyal to God, with minds open to receive divine guidance, and because the prayer of faith accompanies the prescription.

"Blessed God! hear us now, now manifest Thy power. Now take possession of this house. Now establish it as Thine own. Now make this place Thy home. Now reveal Thyself to hearts here waiting to see Thee, and those who may, in future years, come to see Thee, and in that sight bind Thou closely a healed body, a healed mind, preparing them for the great work of life, and the greater work in the realms beyond; and we will render unto Thee praise, now and ever more through Christ the Redeemer, Amen."

The afternoon exercises were of a high order throughout, brief addresses being made by the following Trustees of the Sanitarium: Revs. F. F. Ellinwood, J. H. Murdock, H. N. Cobb, Judson Smith, A. B. Leonard, Prof. Willis J. Beecher, and Bishop C. C. McCabe. Dr. Foster spoke at length, words which have appeared in previous chapters of this book. Dr. Ellinwood the President of the

Board of Trustees, presided at the afternoon meeting, and I quote from his address:

"Not to prolong reminiscences, I want to say only one or two things. First, I have been witness to the genuineness of the work all these years, forty-five in number. I remember Dr. Foster as the young doctor, full of enthusiasm, not sparing himself day or night, taking full charge of everything, the business concerns of the Sanitarium, or 'water cure,' as it was called, looking after his patients with only inadequate assistance, sparing himself never, and yet, all the while, finding time in the still hours of the night, to wrestle in prayer with God that His blessing, without which all is in vain might constantly descend as the dew of heaven, on this Sanitarium. I want to say that I believe that, aside from the incalculable value of the institution in giving health to hundreds and thousands and even to tens of thousands—for I believe that at least seventy or eighty thousand have been here—in addition to this, there has gone from this institution the most positive spiritual influence that has gone from any institution within my knowledge.

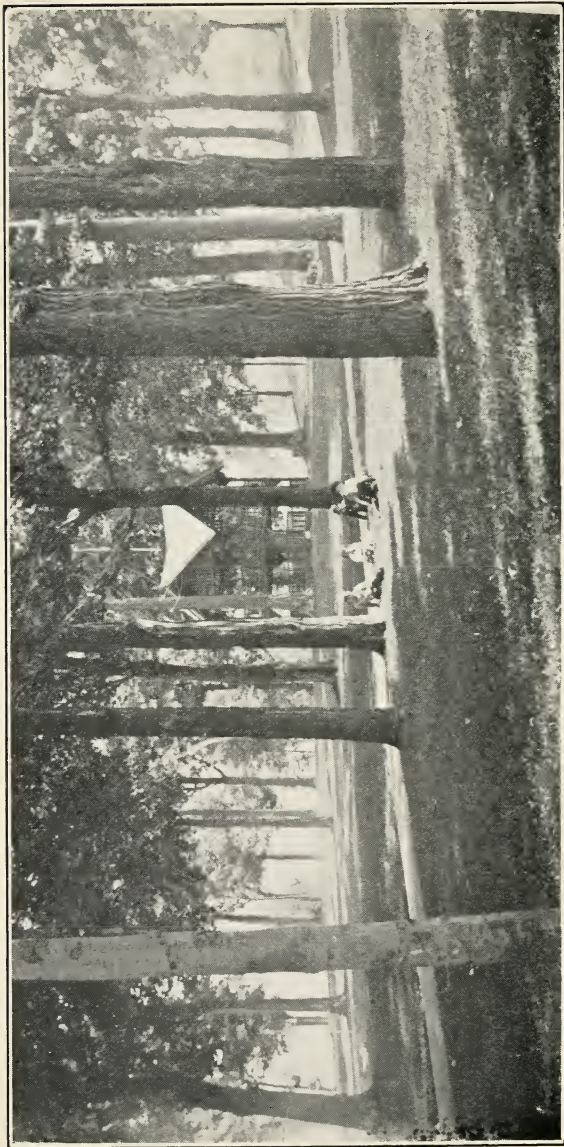
"I have seen here presidents of colleges, professors, lawyers, judges, ministers, bishops, all classes of men, literary men and literary women, some of the most renowned in the land. There have been here thousands of the foremost cultivated men and women of America, and some from other lands. I do not know of any place that has been a gathering center for so much of intellectual and moral worth

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and spiritual power as this Sanitarium; and I doubt whether any one of all who have come here has ever gone away without having substantial increase of spiritual power, and gone forth blessing God for this institution."

The evening services were full of delightful reminiscences by Rev. Dr. W. F. Scofield of Washington, D. C., James H. North, M. D., of the Sanitarium Medical Staff, Rev. Dr. Wallace, professor in Victoria University, Toronto, Rev. W. H. Belden, formerly a missionary at Constantinople, Turkey, Prof. J. H. Gilmore of Rochester University, C. C. Thayer, M. D., of the Sanitarium Medical Staff, Rev. Dr. J. T. Gracey, of Rochester, President of the International Missionary Union, Hubbard Foster, M. D., a brother of Dr. Henry, Mrs. Prentiss, wife of Professor Prentiss of Cornell University, and later, wife of Prof. Waite of the same institution, who spoke in a charming way of her childhood reminiscences at Clifton Springs, and of Dr. Foster. Others spoke and thus ended a most wonderful day in the history of the institution.



CHAPTER XIII

THE SEMI CENTENNIAL CELEBRATION

IT will be remembered that Dr. Foster came to Clifton Springs in the late autumn of 1849, and that on Sept. 13th, 1850, his institution was formally opened to the public. In the summer of 1900 several felt that when Sept. 13th arrived, there should be a Semi-centennial celebration. Dr. Foster did not take kindly to it at first, fearing it would be an exploitation of his deeds and successes, but when assured its golden text would be 'What hath God wrought,' he assented.

The anniversary day was bright and balmy. The response to the committees' invitation to be present far exceeded all expectation. At the dinner hour music and flowers welcomed four hundred to banquet-laden tables in the gold-decorated dining room. Illustrated programmes announced the 2 o'clock exercises in the Chapel, and these were historic and reminiscent. In the evening a unique programme was carried out in the gymnasium by the employees of the Sanitarium. On the following Sabbath evening the services in the Chapel were again reminiscent. It fell to my lot to preside at the afternoon exercises commencing at 2 o'clock. It was like a

large family gathering. There was order and a programme, but no formality or stiff speech making. It was nearly five o'clock, before it was possible or even proper to close. The Doctor was feeble, but he was very happy, and his face was radiant. He spoke for forty minutes with his old-time pathos, point and power; but, with the exception of leading a prayer meeting soon afterwards, it was his last public utterance. His work was done. He lived quietly in his home until the following January, sending by Mrs. Foster repeated messages to the chapel services, and a few were privileged to make a brief call upon him.

The other speakers that afternoon were limited strictly to ten minutes. The prevailing note was praise to God for blessings received at Clifton Springs.

The central thought in Dr. Foster's address may be expressed in these quotations from it:

"Fifty years have passed since this Institution was founded and we have met to celebrate that event. A semi-centennial is not so frequently reached in one man's lifetime all the years given to one theme—all passed in one business—but God put before me at one time a promise, and I pledged that I would take as my life motto, 'This one thing I do,' and I have kept that pledge.

"We can look over the stretch of years, which seem delightful as we look back upon them; apparently they have gone very smoothly; but when the days and weeks were passing, there were stormy

seas, difficulties to meet, crosses to bear; and it has been fifty years of toil and anxiety, and of much, very much praying.

"There were many ways in which I needed educating, and one was as to the efficacy of prayer.

"In His own marvelous way, God so convinced me of the truth that He answers prayer, that I have ever since rested on his promises with entire assurance, and have proved them true. I had also to learn that God was doing the work, that God was the power, and that all I had to do was to wait on Him with patience, and do the work He showed me. Then, in His own way, He taught me that it was not my battle but God's, not my plan but His, not my work but His and His alone. He had appointed me as a promoter of His work, and all He asked of me was to do my best in developing that work. He would come in and do the rest, and I have found ever since, that to be the case.

"Now my dear friends, I have not much more promoting to do in this world. In a short time I shall have passed to other scenes and other activities, but I am deeply interested with regard to the future of this Institution, and the promoters whom God may choose to carry on the work. If the servant will follow the leading of Christ, there will be peace and harmony in all our borders, and the Institution will do a greater work in the future than in the past."

Prof. J. H. Gilmore of Rochester University, referred to the time when he and Dr Foster were

wrestling in prayer together, when at ten minutes to one o'clock in the afternoon, October 14th, 1885, God met them, and a great deliverance came to him, "so that," said he, "all I have done and all that I have enjoyed in these last fifteen years, I owe to Clifton Springs." Prof. Gilmore never failed to visit Clifton Springs on the anniversary day, October 14, from 1885 until Dr. Foster's death.

Rev. Dr. J. T. Gracey, President of the International Missionary Union said, "I have been familiar with this Institution for 28 years, and have closely studied its parts and its entirety. Eminent divines and others of the great ones of Earth, senators, governors, generals, chief merchants and famous literateurs, men and women, have thronged these halls. Many of them have written of this place for the public prints. They have exalted its therapeutics, praised its domesticity, and emphasized its benevolence; many of them have appreciated the religious atmosphere; all have felt the personal magnetism of the founder of the house, yet, in very exceptional cases no one has seemed to seize the central thought to which this is correlated and of which it is but the natural evolution. It is not a conglomerate of several excellent features—it is a life. The kernel, the center of the whole history of the organism, is the relation which exists between given spiritual conditions and bodily health.

Thomas K. McCree (International Secretary of the Y. M. C. A.) who was intimately associated

with D. L. Moody in evangelistic work, and whose personal work extended all over this country and Canada, and over some parts of Europe, was present and told with great feeling of his conversion to God at the Sanitarium. "I remember so well," said he, "when I went into the Doctor's office and he looked me over. Health is a good thing, but I got something better. I had been leading not only a godless but a dissipated life. I came here without hope and without God, but when I had been here a while, the quiet influence of the Sanitarium stole into my soul—my life was changed—and shortly after, I made public confession of Christ, and started in religious work."

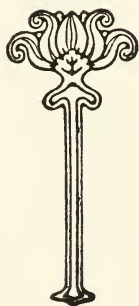
Dr. Hubbard Foster spoke briefly and modestly of his work in the Sanitarium, during its earlier history. Mrs. Dodge, a sister, was introduced to the audience. An anniversary poem, composed by Mrs. Dr. Thayer for the occasion, was read, and an anniversary hymn, composed by Dr. Thayer was sung.

A portion of Rev. Dr. F. F. Ellinwood's letter said: "The one thing which has changed least at Clifton Springs is the religious influence of the place. This impressed me deeply 49 years ago, and the impression is undiminished to this day. As a center and source of a deepened spiritual life, Clifton was a sort of Northfield long before Mr. Moody began his work. Clifton has always been noted for its prevailing fairness and charity towards different types of religious belief, all grades from the highest

ritualism to the simplicity of the society of Friends, have felt perfectly at home. All have been treated with kindness and courtesy. Although everything has been frankly Protestant, yet I have frequently seen Roman Catholic Priests and Bishops, who seemed to appreciate the place and enjoy it. One of the most striking facts in this long and successful history is that Clifton has never exploited any fad either in medicine or in theology."

These selections are but a fair sample of the high order of the service throughout.

The semi-centennial was a noteworthy event, which has lived in the minds of all who were privileged to be present.





CHAPTER XIV

"CROSSING THE BAR" TRIBUTES

THE months closely following the semi-centennial celebration witnessed the steady and sure decline of Dr. Foster's physical strength, and anxious friends felt that the end was near. It came at 7 a. m., January 15th, 1901, and wide and ample publicity was given to it by the press. Of the death itself, Mrs. Foster, who was the only one present, said: "After a very serious illness and apparent drawing near to death in November, Dr. Foster rallied in a surprising manner. He attributed his improvement to answers to prayer offered in his behalf by many loving hearts in his wide circle of friends, and said: 'It is of the Lord. I hope I may be strong enough to go to the Chapel and testify what He has done; the prayer offered has been public, the testimony of its efficacy should be so also'."

"He improved sufficiently to think of going to Florida, and enjoyed the thought, but always with the reservation, 'If God wills'. On Monday night he rested better than usual, awoke Tuesday morning refreshed and stronger, and so expressed himself;

was able to take his usual bath, and afterwards chatted in a firm, strong voice.”

Mrs. Foster had left his side for a moment, when returning she saw him sitting with his head thrown back, his eyes uplifted and his face radiant so that she exclaimed: “What do you see, what are you looking at?” not thinking it possible that the voice which the moment before had spoken to her was stilled in death. He was gone. Speaking of it, Mrs. Foster said, “He had seen his Lord, who came to take his loving child to the Father’s home, and had gone ‘in a moment, in the twinkling of an eye’ to be forever with the Lord. A few deep breaths, and the long life of loyal service on earth was translated to the glory beyond.”

The following editorial appeared January 16th in the Rochester Daily Democrat and Chronicle:

DR. HENRY FOSTER

“One of the noblest of men passed away when Dr. Henry Foster, of Clifton Springs, died yesterday morning. His had been a long life of unremitting labor, splendid beneficence, and magnificent fruitage. Starting with a capital consisting only of a powerful individuality, and with a working force, of which his own superb executive ability was the chief element, Dr. Foster reared a structure of achievement, the like of which is seldom seen, and the character of which has been revealed in countless blessings to the thousands of men and women

who have gone to him for spiritual and physical healing.

"Dr. Foster was a pioneer. He found Clifton Springs, half a century ago, little better than a desolate swamp. He converted it into a health resort which afterwards became world famous, and which is now the site of a sanitarium known far and wide as a perfectly appointed institution, attractive in its surroundings, a home for the afflicted, a restful abiding place, and a restorer of strength and energy to those who seek its ministrations.

"Dr. Foster's personality was a dominant and yet a lovable one. He was a man of splendid physique, a worker of wonderful persistency, and a genius whose guiding hand moved with unerring precision and compelling force. Yet his whole being was charged with tenderness and sympathy, and his chief delight was to do good to others. His deeds of charity were innumerable, but the quality of ostentation was entirely absent from his nature. The physician's instinct was born in him, and was developed by complete and constant devotion to his profession. Dr. Foster was a devout Christian, not merely in adherence to the forms and dogmas of religion, but in thorough devotion to its principles and practical teachings. His faith was the essence of his being, the vital force in all his thoughts and the controlling spirit of all his acts. He was thoroughly convinced of the power of Christianity as a curative agent, not in a blind and unreasoning

way, but in the sense of placing the mind in a condition of trustfulness and tranquillity, and thus bringing the body to a state of receptiveness to health-giving treatment. His was the religion of cheer and hope; it was undoubtedly founded on physical truth, and its solace and fruits, as exemplified through a half-century of unremitting devotion to the healing art, were numerous beyond the power of computation.

“Dr. Foster must be classed as one of the remarkable men of the time, and probably in every country in the world there are men and women who revere his character, and who will be inexpressibly saddened by the news of his death.”

Two days later came the funeral services. We copy from the booklet's account of the morning service: “On the morning of January 18th, which day was Dr. Foster's eightieth birthday at ten o'clock a service of unusual solemnity and sweetness was held at the cottage and was of a semi-private character, only the family and immediate friends being present.

“Persons present in official capacity who were not Christians have said that they can never forget the impressions of that hour; that they were simply indescribable and never realized by them before.

“This service was in charge of the Chaplain, Rev. S. Hawley Adams, D. D.

“When concluding his address, Dr. Adams read a poem which had been composed by Dr Thayer,

in honor of Dr. Foster's anticipated eightieth birthday:

"Well done!" The books of eighty years will tell
 What love divine has wrought
 In thee and through thee brought
 The King a harvest rich. Thou hast done well.

"Well done!" The books of eighty years will tell
 How love and word and pen
 Have life and comfort been
 To scores in every land. Thou hast done well."

"Well done!" The books of eighty years will tell
 How every passing year
 God's love has seemed more dear,
 And, as you learned, grew strong. Thou hast done well.

"Well done!" The books of eighty years will tell
 Of leading all the way,
 Of mercy every day,
 As thou hast walked with God. Thou hast done well.

"Well done, good and faithful!" The King will see
 Thy soul ransomed and free,
 His gifts doubled in thee;
 He cometh, beloved, with greetings for thee."

"He has come with His greeting", said Chaplain Adams impressively as he closed."

Rev. J. Q. Adams, D. D., of the Auburn Theological Seminary, and a former chaplain, spoke.

Following his address he offered a very tender and impressive prayer, after which the choir sang Dr. Foster's favorite hymn, "Rock of Ages."

After the morning service, the casket was borne to the Chapel of the Sanitarium, there to lie in

state until the afternoon public service, which began at two o'clock.

The altar of the Sanitarium Chapel, where the afternoon services were held, was almost entirely hidden by choice floral tributes from the friends of the departed physician. Most of them were rare blossoms and the pieces were very tastefully arranged.

The casket bore the simple inscription:

HENRY FOSTER

BORN JANUARY 18, 1821

DIED JANUARY 15, 1901

The singing was beautifully rendered by the choir. The scripture lesson was read by Rev. W. R. Benham, D. D., pastor of the Methodist Episcopal Church of Clifton Springs, after which prayer was offered by Rev. C. H. James, a former chaplain.

The addresses were given by three Trustees of the Sanitarium, Prof. Willis J. Beecher of Auburn Theological Seminary, Dr. Judson Smith, Secretary of the American Board of Commissioners for Foreign Mission, and by Dr. Henry M. Cobb of Boston, Secretary of the Reformed Board. All these addresses were of high grade and bore fitting testimony to Dr. Foster's unique personality, large usefulness, and noble Christian character.

I quote from Dr. Smith's address these words:

“Dr. Foster was singularly qualified for his great career. His native endowments were of high order. He was physically vigorous and commanding, a

marked man in any assembly. He had a strong and healthy mind, great power of acquisition, ability to keep pace with the developments of science, openness to new truth, and a sane judgment as to the line between progressive thought and fanaticism. He had a rare capacity for affairs; and naturally took broad views of things. He could deal with the minutiae of things, but he was never swallowed up in them. In the business world he would have won great success; and men of affairs appreciated his gifts. He would have won deserved renown in the political world as Governor or Senator. It was easy for him to take in the salient features of the times, and whatever bore on human interests and fortunes was of importance in his eyes. I have been continually impressed and filled with admiration as we have talked together of politics, of philanthropy, of education, of theology, of missions, of reform, to find how readily his mind worked along these lines, how wisely he went to the heart of the matter, how just an estimate he had of things quite outside the circle of his main labor and thoughts.

“He was singularly open and winsome in all social intercourse. The greatness of his heart was easy to see. He was interested in people; need, sorrow, doubt or suffering, made an instant appeal, and found a listening ear. Hypocrisy, or irreverence, or unworthiness of any kind, were offensive, and felt the rebuke of his noble sincerity and righteousness.

“His religious life and experience were most genuine and deep. Here he was at his best; and these were the chief sources of his power in the Sanitarium. He stamped a religious character, of a high and cheerful sort, on the institution from the beginning, and maintained it with even hand.”

After the addresses prayer was offered by Rev. Francis E. Clark, D. D., president of the Society of Christian Endeavor, after which the casket was borne to the cemetery, chosen employees acting as pall bearers. The burial service was conducted by the Rev. Dr. Wm. R. Benham, pastor of the Methodist Church at Clifton Springs.

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

As we sum up Dr. Foster's traits and history, we note that he was a combination of two unlike and even sharply contrasted men. Dr. Foster was a genuine mystic. He was a dreamer and had visions; splendid red material for a fanatic and revolutionist. That was the one man. He was a sane, wise, shrewd, practical conservative, that was the other man. He was a careful, economical money saver. He was a prodigal money spender. He was affectionate and kind to the limit; he was at times very severe. He was open minded and impressionable up to a certain point, then he was as unyielding as adamant. If you wished to influence him to your

way of thinking, you had to begin early. He was like a concrete walk, yielding at first to the light touch of the trowel, or the imprint of a baby's foot or a leaf, but soon hardening into stone. He was exceedingly loyal to one who had his confidence. Gossip, innuendoes, opinions, availed nothing. For this reason he never turned on a curve, but always, if at all, at a sharp angle.

This combination of the mystic and dreamer with practical shrewdness and wisdom, of gentleness with severity, is not unknown in history. John Wesley was such, and so was Joseph, Pharaoh's prime minister in Egypt. It always betokens a strong personality of heroic mold.

Dr. Foster stuck to one thing. He never deviated or slackened, but just kept at it. He was one of the best illustrations "of the persistence of force"; fifty years at one place, with one work, with one plan.

There was a unity to Dr. Foster's life—not that of a conglomerate—different substances cemented—but of the granite. In fact as you study his life, you find it blending throughout. It was like our Saviour's seamless garment, all woven together.

The explanation of this is not only a human persistence, but his seeking and implicitly following God's guidance, which is so beautifully expressed by Horatius Bonar in the hymn beginning:

"Thy way, not mine, O Lord
 However dark it be;
 Lead me by thine own hand,
 Choose Thou the path for me.

and ending:

“Not mine, not mine the choice
 In things or great or small,
 Be Thou my guide, my strength,
 My wisdom, and my all.”

Another trait of Dr. Foster was his high idealism. He would have the best, whether in constructing a building, in farming, in medical equipment, or in his general management of the Sanitarium. He would have something worthy of public patronage and confidence. In this he has left a fine example for his successors.

Another trait was his catholicity of spirit amid diversities and oppositions. He was always looking for the higher unity. He could hear tongues in trees, sermons in stones and see good in everything. He said in his Bible class one day, “Calvinism and Arminianism are both true.” He was never happier than when sharing or promoting interdenominational fellowship. He regarded all theories of medicine, all systems of therapeutics, allopathy, homeopathy, hydro-therapy, mental therapy, and the prayer of faith as belonging to one great healing family. His searching for higher unities came from his profoundly analytic cast of mind.

As I attempt to measure his work and influence, I recall St. Luke’s introductory words to the Acts of the Apostles: “The former treatise have I made, O, Theophilus, of all that Jesus began to do and to teach.” The former treatise (St. Luke’s Gospel) embraced the earthly life of Jesus and terminated

with his ascension; the latter treatise, the Acts of the Apostles, covered what Jesus continued to do through His representatives, the Holy Spirit, and the Church. Dr. Foster's work lives and grows through his representatives:- the Board of Trustees and the local management. He laid the foundation and others are to build thereupon—happy if the superstructure shall not be wood, hay and stubble, but gold, silver and precious stones.

In the Deed of Trust is a very careful safeguarding for the future of the spirit and aims which had governed him in all the years of his personal management. Their brief summary tells the story:

"The Board of Trustees may by a unanimous vote amend, alter or rescind certain provisions, but they can do nothing affecting the fundamental nature and object of the Trust."

Dr. Foster speaks of the Trust as "the final consummation of an enterprise formed in 1850 and closely adhered to by him." "The Chief Physician or Superintendent, must be one who has become thoroughly familiar with the details of the workings of Dr. Foster's plan, and he must be one who is in hearty sympathy with it." The work in the chapel "Shall be conducted, as far as possible, in harmony with the system, aims and spirit of the Founder, and observed during his life and administration."

From 1850, when so many guests packed their trunks and left, until the doctor's death, there arose from time to time would-be reformers who wished to amend what the Doctor had fixed, and he knew

they would not cease after his death. As a safeguard he provided that eight of the thirteen Trustees should be men holding high religious office, and whose successors presumably would be men of like mold and spirit. To these eight men, and to five others he committed for all time a great trust, which presumably no one would accept without first fully understanding it, and then deciding whether he thought enough of it to heartily undertake its tasks.

The Trustees represent Dr. Foster. They elect annually the Superintendent, Treasurer and Chaplain. They are to safeguard, co-ordinate and enlarge the interests, both medical and religious. They stand not alone in such a trust, for other Trustees have like responsibilities. Those at Northfield are to do an ever enlarging work by constant loyalty to the aims and principles of its founder, Dwight L. Moody. What shall be the final estimate of Dr. Henry Foster's life work will depend upon the care and fidelity with which the great trust bequeathed by him shall be administered by the Trustees in the decades to come.

This volume recounts Dr. Foster's life work until his decease. By and by another volume should be written, telling what the Trustees and those under them have wrought.

FOUNDER'S DAY ADDRESS

January 18, 1920

by

JOHN A. LICHTY, M. D., *of* PITTSBURGH, PA.

THEME:

"DR. HENRY FOSTER AS A PHYSICIAN"

January 18th, 1920, John A. Lichty, M. D., an eminent physician of Pittsburgh, Pa., and the President of the Sanitarium Board of Trustees, delivered the "Founder's Day" address, taking as his theme, "Doctor Foster as a Physician."

Dr. Lichty was for several years a member of the Sanitarium medical staff, and knew Dr. Foster intimately. The view-point of Dr. Lichty's address is when Dr. Foster was about seventy years of age. I have requested that this address be published with the biography, showing a physician's view-point of the man, and as the reader would not be prepared for it until he too knew Dr. Foster's whole life, its appropriate place is as a supplementary chapter.

SAMUEL HAWLEY ADAMS



SUPPLEMENTARY CHAPTER

DR. HENRY FOSTER AS A PHYSICIAN

Founder's Day Address delivered by Dr. J. A. Lichty.

January 18, 1920, Clifton Springs, N. Y.

IT has been suggested that the life of Dr. Foster has been presented from many different aspects in these Founder's Day Addresses, and yet no one has spoken of him specifically as a Doctor of Medicine. This is not altogether strange or peculiar, for a doctor of medicine is after all a very ordinary being with practically only one specific purpose in life: that is to relieve suffering and to prolong life. He may do this with little more than the usual success and yet may not be considered as having done anything extraordinary. Let him however, do something outside of the usual source in the practice of medicine and it is immediately recognized because it is unusual.

Dr. Foster has presented in his life all the phases which those who have preceded me on these memorial occasions have so beautifully and faithfully portrayed. In fact, there are still many more phases to be presented for he was a many sided man. But among all of these his greatest side, I hold, was that of the physician. I undertake this delineation of

this phase of his life with a great deal of trepidation therefore, for on the one hand it is the greatest subject yet to be presented, and on the other hand there have preceded me scholarly men with keen analytical ability, who have so ably responded on previous occasions and have done such noble justice to the man whose memory we wish especially to commemorate tonight. My only apology for assuming the responsibility is that for ten years of my early medical life I had the rare privilege and honor of being in close touch with Dr. Foster—first as a medical student and later as a physician. Those ten years were the concluding years of Dr. Foster's medical career. I feel it a duty therefore, as well as a very great privilege to put on record some of my personal recollections of this great man.

It is said when Robert Browning lived in Italy he made the friendship of a man who knew personally one of England's greatest poets—Percy Bysshe Shelley. It is recalled that Shelley was drowned off the coast of Leghorn and now lies buried just inside of the ancient walls of Rome. When Browning learned that his friend knew Shelley he was so overcome with the thought that he was looking into the eyes of one who had actually gazed on Shelley, in his very habit as he lived, that he expressed his emotions in these lines:

"Ah, did you once see Shelley plain
And did he stop to speak to you,
And did you speak to him again?
How strange it seems and new."

(Taken from address on Lord Lister by Sir St. Clair Thompson, M.D.)

In the last analysis it must be concluded by those who knew Dr. Foster best and who have learned of his life later, that his real purpose was to be of service to those who were sick and suffering. He placed the largest interpretation upon the words "sick and suffering". It was physical, mental and spiritual sickness—singly or collectively—he always had in mind. He evidently concluded that in the capacity of a physician he would most likely accomplish his purpose.

What was the preparation therefore which he gave himself—what was his method of operation in his chosen field, and what factors made him distinctively greater than the ordinary physician? Of his preparation much has already been said in addresses and biographies. It is known how he came from the rugged hills of Vermont, and how he struggled for an education. His attendance at the normal school in southern Ohio, and his final entrance at the School of Medicine of the Western Reserve University, Cleveland, have frequently been mentioned. He graduated from this school in 1848 after having satisfied the usual requirements of that time. In these respects and up to this time he was not different from other young men of his time, at least in so far as can be seen from the surface. It was when he began to apply the principles of medicine as taught him by his preceptors and professors of that time, to the ordinary problems which arose in the course of a general practice, that

the first glimmer of an unusual man appeared. In order to recognize and appreciate this fully one must be acquainted with the status of medical thought and teaching of the time when Dr. Foster entered the profession. It was the middle of the past century, and medicine has made remarkable strides in the past seventy years—strides which were not dreamed of at that time and which we do not even now fully understand or comprehend.

It is well known that in order to estimate a man of any time, the standard of that calculation must be the recognized standard of the age in which he lived. And also that often the marking of an unusual man in any age or generation depends upon the magnitude of the problems which arose in that age or generation. It was not a mere accident, or altogether a coincidence that Pasteur, who discovered cell life, and Lister, who, on the principles of cell life discovered antiseptic surgery, and Koch, who on the same principles discovered the bacteriological origin of disease, lived and did their monumental works together in the latter part of the last century. It was because there was a great problem at that time which was compelling an answer. Explanations of the manifestations of diseases, their origin and treatment, had come to a point where there was no longer any satisfaction, and something had to be done to satisfy the human mind. There arose, therefore, the three great men to whose names reference has been made.

In the same way it was no mere coincidence or happening that about 1850 there came to this now beautiful spot, which was then a dismal swamp, a young man with small capital but with a large determination to complete the object he had in mind. It was a protest to the then existing conditions in medicine. This protest was as plain to Dr. Foster as the memorable theses which Martin Luther nailed against the door of the church at Wittemberg, were to him.

What were the conditions in medicine in the middle of the last century which so impressed Dr. Foster, and led him away from the usual beaten path? To answer this question it will be necessary for us to review briefly the development of medicine, at least such as it appeared in the nineteenth century.

It is as true now as it was in 1850, and as it was in the time of Augustus Caesar, when the Roman physician Celsus remarked that "The dominant view of the nature of disease controls its treatment." For many centuries disease was supposed to be the direct outcome of sin, and all that was required as a cure was a proper saint for each individual disease. This led to a multiplication of saints, which can scarcely be appreciated in our time, were it not for the peculiar survival of the popular shrines as Ste. Anne de Beaupre, in the Province of Quebec, or the shrines at Lourdes in the southern part of France. After the saints and the shrines of those early centuries came the age of medical

hypothesis. "From Hippocrates to Hunter the treatment of disease was one long traffic in hypothesis." (Osler) These were largely applied in the explanation of the action of the four humors in relation to disease. The sepeccant humors were removed by bleeding, sweating, purging and other mechanical means, up to and including the early part of the nineteenth century. At that time there was very little change from the three or four previous centuries, except that our grandfathers were, if possible, more ardent believers in the lancet and blood-letting. As late as 1815, just a century ago, in our own country, bleeding for most any and all diseases was practiced. In fact, there was a certain group of physicians in the city of Philadelphia, among whom were such noted men as Benjamin Rush, Gerhardt, Mitchell and others, who were estimated as to their skill and popularity by the amount of human gore which could be accounted for in their back yards. This standard prevailed equally in other medical centers.

It is true that very soon after that time our idea of disease changed. The first evidence of this was the acceptance and the teaching of the cellular pathology of Virchow in the middle of the last century. This is the very decade in which our Dr. Foster appeared upon the threshold of his career. But he was filled with the teaching of the methods of the earlier days. The theory of the four humors was still the basis of the therapeutics as taught at that time. The study of the cellular pathology was

simply a mental and laboratory exercise. It was considered as interesting, but of very little practical value in the treatment of disease. In fact the pathology of Virchow which demonstrated so plainly and so surprisingly the effect of disease upon living tissue, led at first to therapeutic nihilism rather than to the discovery of newer remedies. It took away all the old treatment based on the theory of the four humors—the bleeding, purging and sweating of the early centuries, and it left nothing in its place.

Anyone who knew Dr. Foster with his practical ideas and his human sympathies would know that he could not submit long to such restrictions and circumstances. He therefore looked about for methods and means and soon allied himself with a method of treatment which seemed more rational and gave greater promise. That method was the "Water Cure" as it was called at that time. Dr. Foster no doubt was acquainted with the writings of Priessnitz, who about 1828 began to herald the virtues of water as a therapeutic agent. Vincent Priessnitz was a mere peasant of Graefenberg, in Austrian Silesia. He had sufficient intelligence and his observations were sufficiently keen, to have appreciated that the therapeutics of that time were far from being satisfactory. He also knew that the large and drastic doses of drugs, the virtues of which were not known, given for all diseases—acute or chronic—the character of which was even less known, were doing more harm than good. The

writings of Priessnitz, on account of conditions just mentioned, received unusual attention, and in a few decades water cures for the successful carrying out of the principles of hydrotherapy were established all over Europe.

In 1842 the first water cure was established in this country, and the New Graefenberg Water Cure near Utica, N. Y., to which Dr. Foster was called as House Physician in 1848, was no doubt one of the earliest of these institutions in this country. It is not unlikely that the name "New Graefenberg" was taken from the old Silesian Graefenberg where Priessnitz first advocated and demonstrated his principles.

The water cure system appealed greatly to Dr. Foster's intelligence and imagination during these unsettled times in the history of medicine, when not only hydrotherapy but other therapeutic isms or pathies, were proposed to replace the therapeutic nihilism which then prevailed. Among these other pathies most notably was Homeopathy. This system of medicine was founded upon theories formulated in the latter part of the eighteenth century, and applied by Hahnemann, who in 1810 published his book on rational therapeutics (*Organon der Rationellen Heilkinde*). The extreme popularity of Hahnemann's doctrine was probably due to the fact that they lessened the scale of the dosage of drugs in practice, a thing much to be desired at that time, but which has been brought about since

more effectually by a more rational understanding of the pathology and physiological manifestations of disease. The greatest evidence of the popularity of Hahnemann and his movement is the fact that he came up from the little town of Meissen, Germany, where he was born in 1755, to the metropolitan city of Paris, and died a millionaire in 1843. But the hunger which Dr. Foster had for a more practical therapeutic was such that any morsel was seized upon with apparent greed and not always with the wisest scrutiny. He was a pragmatist to the extreme. He made use of any good there was in Hydrotherapy, and also of what good he could cull from the husks of Homeopathy, but he was not satisfied with this. Herein lies probably the greatest event in his life. In his work at the Graefenberg Institution he was profoundly impressed with the effect of mind over matter. The relation of the mind or the spirit to disease, he concluded, was a subject of prime importance. We have every reason to believe that this was not a popular opinion with his board of trustees, or with those with whom he was directly associated. And also that this led to his seeking for a new place where he could establish his practice and work out his ideas unmolested. He came to Clifton Springs in 1849, and as I said before, he came with a protest and also with a purpose. He protested against the existing therapeutics—the empiricism on one hand and the therapeutic nihilism on the other hand. He insisted that there were measures and means,

absolutely rational and ethical, which had been heretofore neglected, but which were nevertheless powerful remedies in overcoming disease.

While the measures and means he had in mind were to be found largely in the principles of hydrotherapy and in his smattering ideas of Homeopathy, his highest thought was in relation to the effect of the mind over the body in disease. His purpose therefore was to found an institution where these ideas could be put into operation. It required a bold man to do this at that time. We can scarcely appreciate it in our day; and Dr. Foster was a bold man to undertake the project, but he was prudent. However, this prudence never tapered off into cowardice. He said very little, wrote less—as is shown in medical literature. He worked, and this institution with its influences encircling the globe is the result. He was trusted, admired and beloved by his patients. It was soon learned by anyone who met him that he was more than a man, more than a physician—he was a presence.

It would be very easy and delightful to go on dilating upon these higher qualities of Dr. Foster as a man and as a physician, but I would rather speak of the things he did in a medical way, which set him apart as worthy of special consideration. I shall therefore now review his strictly medical accomplishments.

First of all when Dr. Foster came here he began putting up a building suitable for carrying out his work. He was always doing this—always building

—never satisfied, except probably once, when this building in which we are assembled tonight was completed. Upon that occasion he said to his friend, Mr. John Anderson, now a member of the Board of Trustees, “At last I have the building for which I longed: *fire proof*. You could not burn it down if you attempted it. I can now go to bed and sleep comfortably, for I know all are safe.” If Dr. Foster were here today we may feel sure he would still be adding to and improving the plant. I can well recall seeing him climbing up and going down the ladders, from floor to floor, when the work was going on in this building. Scarcely a beam was hung or a stone placed without his knowledge. He was a man of detail. The object of his building of course, was always for the comfort of his “guests” as he spoke of them, because he looked upon each patient as a guest—almost as an invited guest and as a member of his family.

And next the purpose of the buildings was for the housing of the various departments which he had in mind. He first established a hydrotherapeutic department. No difference how small or how elaborate a building he put up it was always arranged about the bath department. He never ceased to promote this department. Baths of all kinds: application of water in all forms and for all conditions seemed to be his ambition. With the hydrotherapeutic department he built up the departments of electrotherapeutics and mechanotherapeutics. He had his ideas about physical exercise in rela-

tion to curing disease, and all of these ideas he carried out in these several departments without much ado. It was simply, as he so frequently said, following a natural law in the healing of disease. I recall in the early nineties the popularity of a certain suspension apparatus for correcting spinal deformities and for relieving spinal pain. Dr. Foster had one of these complex apparatuses installed as soon as he heard of it, and had some ideas of its application. This was probably the first glimmer of orthopedics in relation to general disease, but the glimmer was here at this place, and now has grown into a full path of light which has illuminated many obscure conditions and diseases.

In the early part of the nineties the Roentgen Rays were discovered. Mrs. Lichty and I happened to be in Berlin the winter of 1895-96, when this discovery was first popularized, and when it was intimated that these rays might have diagnostic and therapeutic value. On our return from Europe I told the Doctor of the X-rays. He said at once he must have an apparatus if it was available. A year or so later, after considerable effort, a small plant was installed in this institution. It was one of the first in this country. He was always looking for something new—something that might be applied for the relief of those suffering.

One instance which brings out his versatility with the greatest emphasis is that relating to the compressed air treatment for the nervous system. Clifton Springs, after Dr. Foster arrived here, soon

gained a wide reputation as a health resort. A rival company therefore, evidently more eager to make a financial success than to relieve suffering, was organized to establish a compressed air cure. They located this practically at the front door of Dr. Foster's sanitarium. They erected a pretentious building on the east hill, near the present location of the Baptist Church. It was intended to divert a large part of Dr. Foster's clientele to the air cure. This did not seem to disturb the Doctor's peace of mind at all in spite of the anxieties of his friends and counselors. In a few years adversity came to the compressed air cure establishment; the company was dissolved, and from the wreck of the building Dr. Foster recovered a compressed air apparatus, and for a small sum, it is understood, it was installed in the sanitarium, where whatever virtues it held were available to the suffering patients. He was not only a pragmatist, but he was an optimist and an opportunist.

When laboratory study and investigation came to the practical help of clinical medicine Dr. Foster very soon comprehended its advantages, and began the establishment of a laboratory for the study and diagnosis of disease. All of these departments had a small and occasionally a discouraging beginning, but the Doctor always persisted. The extensive laboratories now housed in this institution have grown extensively as the result of his comprehensive vision.

The last department which Dr. Foster added just at the close of his life was surgery. I have always been glad that he undertook this before he passed from us, because it was another evidence of the rounded out man. He was impressed with the necessity of a surgical department in order to have a complete organization. It was not altogether to his taste and makeup, but he felt it must come, and he set about to organize such a department. It was probably the most difficult of his undertakings, but he always succeeded when he was once definitely convinced of the necessity of doing a thing. This occupied very little floor space, but has grown to such proportions that it has become difficult to house it.

The department which I probably should have mentioned is that of psychotherapy. This was purposely retained for the last, for it pervaded the whole institution. I am sure the Doctor considered it before any of the other departments which he established. He was a firm believer in the effect of mind over matter—over disease. He could not conceive, however, that the mind could be in the proper attitude towards disease unless it manifested a definitely religious tendency. To him religion was more than a confession of mere faith; it was the evidence of readiness and eagerness for service. It was a definitely concrete proposition. It was for this reason that the chapel figured so largely in his work. It was here that he learned the real purpose in the lives of those who applied to him for healing

and relief. The more definite and the more wholesome the aim in one's life the more the Doctor became interested in the recovery. This was the great lever in his work. He placed no more reliance in mental therapeutics in that day than is done today. The credit which comes to him is that he recognized the efficacy of mental therapeutics earlier than his associates, and he was more reasonable and logical in his applications. Whatever good there is in Christian Science, in the Emmanuel Movement, and in modern faith healing he brought to bear in his therapeutics long before these movements were born. But he gave it its proper place in the general therapeutics. He was well balanced, and the man who may have found fault with him because he appeared too radical in one way or the other was usually a small being who could not comprehend the great man with his many parts. Strange to say, this was particularly true of his professional brethren. With the medical profession in general his methods were sometimes considered irregular and unethical. This did not disturb him in the least, and one of the great causes of satisfaction to-day for those who stood by him in those stormy days is that his methods have prevailed, have stood the test, and the men who are now laboring in this place are no longer held in question, but are looked upon as leaders in their profession. The men who were his detractors at that time are now his followers.

A great deal is being said in these days in medical organizations about group work, team work, etc. It has been found that the subject of medicine is too large to be comprehended in detail by the individual physician, and that it is better in the study of a case that a group of men, specialists more or less in their line, should come together and thus be helpful to each other in solving the many intricate problems which arise. This is today accepted by everyone, professional and laymen. There are many noted isolated clinics throughout the world which are doing great and worthy work. It is nothing new in this place—it was a method adopted from the very organization of this institution, and Dr. Foster is responsible for it. He always had grouped about him men who, he thought, would make his work more efficient. And he always encouraged his associates and assistants to advance their knowledge. He never refused one the time to do post graduate work, and he was always desirous of knowing what the latest ideas in medicine were, and whether they were of practical use and could be utilized to the advantage of his institution. His great pleasure seemed to be to take a young man and conduct his preparations for the practice of medicine, and then watch his development; throwing opportunities before him as he saw he was capable of handling them. By keeping in contact with young men in this way he kept himself well informed on the most recent medicine.

One might say of him as a physician that he was well grounded in the medicine of his time; he possessed almost uncanny intuition and he almost invariably exhibited the best of judgment. Because of these qualities and on account of his keeping in touch with the progress of medical science he was always a valuable medical counselor and a ready diagnostician.

Dr. Foster is certainly a worthy example, not only in the method of his work but also in his method of recreation. He soon found that he could do a year's work in nine months, but not in twelve months, for the other three months must necessarily be devoted to recreation. This recreation, however, was admirably planned and carried out in his well arranged and comfortable Florida home among the orange groves. It was not lost time as vacations so frequently are, for while he was resting he was not only preparing himself for greater service, but he was continually serving.

And finally the most inspiring idea in his whole medical career was that of perpetuating his work. He wished a place well equipped, sufficiently endowed, where any one who had a worthy purpose and was overcome by fatigue or disease, in accomplishing that purpose could come and have rest, relief and cure. He was careful therefore to see that the work which he had begun should go on. How well he planned this can be seen in the deed of trust which he left to us. How well this is being

carried out we must leave to others to judge. Those who are engaged in carrying it on however, can have the great satisfaction of knowing that they are helping to develop the plans of a man who was a great physician and who walked close by the side of Him who was altogether the greatest physician that ever walked this earth.



